

LESSONS IN AVESTA.

PART III.

COMPILED BY

ERVAD SHERIARJI DADABHAI BHARUCHA

Hon. Fellow of the University of Bombay,

AND

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PREFACE

This is the third and the last part of my series of Lessons in Avesta. It is intended for students of the sixth standard of our High Schools.

The student, after having studied this last part, will do well to revise in the Matriculation class all the three parts already gone through by him. He will also be much benefited if he reads side by side some easy portions of Avesta texts, critically studying therein the rules of grammar, orthography, etymology, &c., which he has learnt in this series.

Accurate translations from and into Avesta being very desirable, the student should have a good stock of words ready at his command. In order to equip him with it a separate Glossary, as promised in the preface to the first part of this series, will be published later on.

Much care and attention have been devoted in preparing this series. However, if any suggestions as to emendations, additions and improvements, will be made by the reader, they will be thankfully received, and will be made use of in the series, should a second edition of it appear in future.

Bombay, 20th. December 1908.

SHERIRAJI DADABHAI BHARUCHA.

Addenda and Corrigenda.

Page.	Line.	For	Read.
17	17	distant	distance.
22	1	<i>The Aorist</i> (लुङ्)	The Aorist (लुङ्)
23	13	<i>The Precative or Benedictive</i> (लेट्)	The Precative or Benedic- tive (लेट्)
44	8	Whose	Whoso
48	7	आवाहयाम	आवाहयाम
64	8	(offering)	(offering). अ- (with), e. g., आवाहयाम-अ-
94	8	Sanskrit	Sanskrit and the Cuneiform Persian.
120	2	<i>dūst'yāra</i>	<i>dūshīyāra.</i>
120	6	आवाहयाम	आवाहयाम, (cf.
120	7	<i>nīyashāda-</i> <i>yam,</i>	<i>nīyashādayam),</i>
120	8	him	(him)
120	10	✓ आवाहयाम,	✓ आवाहयाम, निर्ह

	PAGE
The Perfect Tense (परिष्ठा) ...	19
I. The Reduplicated per-	
fect	19
Note	20
Examples	21
II. The Periphrastic Per-	
fect Tense	21
The Aorist (अस्)	22
I. The Root-aorist	22
II. The अ -aorist	22
III. The अ -aorist	22
IV. The Reduplicated	
aorist	23
The Preoptative or Benedic-	
tive (अस्मै) .. .	23
Examples .. .	24
Vocabulary 25	24
Exercise 25	26

LESSON XXVII.

§ 73. Secondary Verbs	30
I The Frequentative or	
Intensive	30

II. The Desiderative ...	30
III. The Denominative	31
IV. The Causal ..	31
V. The Passive Voice	32
Note	33
§ 74. The Gerund	33
§ 75. Verbal Adjectives... ..	33
§ 76. The Infinitive	34
Absolute..	35
Vocabulary 26	35
Exercise 26	40

LESSON XXVIII.

§ 77. Formation of Simple nomi- nal bases	45
Simple nouns	45
(1) Primary terminations	45
(a) Agentive	45
(b) Agentive, abstract, instrumental, thing acted upon &c.	46

V. Adverbial	Com-	
pounds (अव्ययीभाव)	..	59
VI. Compound Verbs...		60
Vocabulary 28	... ..	61
Exercise 28	... ..	61

LESSON XXX.

§ 79. Common Prefixes	... ..	63
§ 80. Enclitics	... ..	64
Examples	... ..	65
§ 81. Particles	... ..	66
I. Adverbs	... ..	66
II. Prepositions	and	
Postpositions	... ..	68
III. Conjunctions	... ..	70
IV. Interjections	... ..	70
§ 82. Metaplasm	... ..	71

LESSON XXXI.

§ 83. Some peculiarities of the		
Guthic Dialect	... ..	72

LESSON XXXII.

§ 84. The Devanāgarī Sanskrit		
Alphabet	... ..	77

	PAGE
Vowels... ..	77
Consonants	77
§ 85 Persian Cuneiform Alpha-	
bet	77
Vowels... ..	77
Consonants	78
§ 86 Pahlavi Alphabet	79
I. Simple	79
II. Simple or Compound	82
III. Compound	85
§ 87. Joint and Separate charac-	
ters	88
§ 88. Pazend characters	88
§ 89. Modern Persian Alphabet..	89

LESSON XXXIII.

§ 90. Transmutation of Avesta	
letters, into Sanskrit,	
Persian Cuneiform, Pah-	
lavi-Pazend and modern	
Persian	
Rule 1.	

			PAGE
Exception	...	...	94
Rule II.	...	...	95
Rule III.	..	...	95
Rule IV.	...	...	96
Rule V.	...	...	96

LESSON XXXIV.

§ 91. Transmutation of Avesta letters—(<i>continued</i>)	...	101
---------------------------------------------------------------	-----	-----

LESSON XXXV.

§ 92. Transmutation—(<i>continued</i>).	107
-------------------------------------------	-----

LESSON XXXVI.

Transmutation—(<i>continued</i>).	112
-------------------------------------	-----

LESSON XXXVII.

§ 93. Transmutation of certain Avesta affixes, &c. into Sanskrit, Persian Cunei- form, Pahlavi-Pazend and Modern Persian	...	117
I. Prefixes	...	117

LESSON XXXVIII.

Transmutation.—(*continued*). 123

§ 94. II. Suffixes:—Primary	...	123
Verbal terminations	...	123
Present Participle	...	124
Past Participle...	...	124
Agentive nouns	...	124
Adjectives	... ..	124
Possessive Adjectives	...	125
Receptacle	... ..	125
Residence	... ..	125
Protector, keeper	...	125
Material	... ..	125
Adjectival degrees	...	126
Ordinal	... ..	126
Patronymic or Metronymic	... ..	126
Adjectival	... ..	126
Abstract Nouns	...	127
Compounds	... ..	127

Transmutation of phrases. 127

Transmutation with trans-
position, procope, syn-
cope, apocope, aug-
mentation. &c ... 127

LESSON XXXIX.

95. Prosody of Zarathushtra's
Gathas and of other
Avesta 131
Specimens of Verses ... 133
N. B. 139

LESSON XL,

§ 96. Select Passages for Trans-
lation 141

Hints to Exercises

Exercise 21 155
" 25 157
" 26 160
" 27 162

Hints to Select Passages
for Translation ... 164

ABBREVIATIONS.

Abl.	the symbol for	ablative.
Absol.	„ „	absolute.
Acc.	„ „	accusative.
Adj.	„ „	adjective.
Adv.	„ „	adverb.
Ag. n	„ „	agentive noun.
At.	„ „	atmanepadi
Av.	„ „	Avesta.
Caus	„ „	causal
Caus act	„ „	causal active
Cl.	„ „	class
Com. gen.	„ „	common gender.
Comp.	„ „	comparative degree
Cr.	„ „	compare
Comp. vb.	„ „	compound verb.
Con.	„ „	conjunction.
Dat.	„ „	dative.
Dem. pr.	„ „	demonstrative pro- noun

Den.	„	„	denominative
Des	„	„	desiderative.
Du.	„	„	dual.
Encl.	„	„	enclitic.
F.	„	„	feminine.
Fut.	„	„	future.
Fut. p.	„	„	future participle.
Gâth.	„	„	Gâthic.
Gen.	„	„	genitive
Gr.	„	„	Greek.
Imp.	„	„	imperative.
Ind. pr.	„	„	indefinite pronoun.
Inf.	„	„	infinitive.
Inst.	„	„	instrumental.
Interj.	„	„	interjection.
Int. pr.	„	„	interrogative pro- noun.
Irr.	„	„	irregular.
Lat.	„	„	Latin.
Lit.	„	„	literal.
Loc.	„	„	locative.
M.	„	„	masculine.

N.	„	„	neuter.
Nom.	„	„	nominative.
N. pr.	„	„	noun proper.
Num.	„	„	numeral.
Orig.	„	„	originally.
Pa.	„	„	paragraph.
Part.	„	„	particle.
P. P.	„	„	past particle.
Pass.	„	„	passive.
P. P. Pas.	„	„	past participle pas- sive
Perf.	„	„	perfect.
Per.	„	„	person.
Pers.	„	„	Persian.
Pl.	„	„	plural.
Poss.	„	„	possessive.
Prof.	„	„	prefix.
Pron.	„	„	pronoun.
Prep.	„	„	proposition.
Pres. Ind.	„	„	present indicative.
Pres. P.	„	„	present participle
Refl. pr.	„	„	reflexive pronoun

Rel. pr.	"	"	relative pronoun.
√.	"	"	root.
Sk.	"	"	Sanskrit.
Sg.	"	"	singular.
Subs.	"	"	substantive.
Sup.	"	"	superlative.
Syn.	"	"	synonym.
3rd. pers.	{	{	third personal pro-
pron.			
U.	"	"	ubhayapadi.
Vend.	"	"	Vendīdād.
Visp.	"	"	Vispered.
Voc.	"	"	vocative.

LESSONS IN AVESTA.

PART III.

LESSON XXV.

§ 70. Numerals :—

I. Cardinals.—

1. **𐬨𐬀𐬭𐬀** m. and n., and **𐬨𐬀𐬭𐬀** f. (one), are always declined in singular, as nouns in the strong cases and as pronouns in the weakest cases ; *e. g.*, nom. **𐬨𐬀𐬭𐬀** m., **𐬨𐬀𐬭𐬀** f., **𐬨𐬀𐬭𐬀** (§ 1, III, 13) n. ; acc. **𐬨𐬀𐬭𐬀**, **𐬨𐬀𐬭𐬀**, **𐬨𐬀𐬭𐬀** m. ; **𐬨𐬀𐬭𐬀** f. ; **𐬨𐬀𐬭𐬀** n. ; inst. **𐬨𐬀𐬭𐬀** f. (Gāth) ; gen. **𐬨𐬀𐬭𐬀𐬀** m., **𐬨𐬀𐬭𐬀𐬀** f. ; loc. **𐬨𐬀𐬭𐬀𐬀** n.

2. **𐬨𐬀** or **𐬨𐬀** (two) (§ 17) is always declined in the dual ; *e. g.* nom. **𐬨𐬀** m., **𐬨𐬀** (§ 1) f., **𐬨𐬀** (§ 1) n. ; acc. **𐬨𐬀**, **𐬨𐬀**, **𐬨𐬀** m. ; **𐬨𐬀**, **𐬨𐬀** (§ 17) f. ; **𐬨𐬀**, **𐬨𐬀**, **𐬨𐬀** (§ 13) n. ; inst. **𐬨𐬀𐬀** n. ; dat. **𐬨𐬀𐬀** m. , abl. **𐬨𐬀𐬀** m. ; **𐬨𐬀𐬀** n. ; gen. **𐬨𐬀𐬀**, **𐬨𐬀𐬀** m. .

The rest of the cardinals are always declined in the plural.

3. ᐱᐅᐅ (three). M and f. ᐅᐱᐱᐅᐅ nom. : acc. ᐅᐱᐱᐅᐅ m., ᐅᐅᐱᐱᐅᐅ or ᐅᐅᐱᐅᐅ f. : dat. ᐅᐱᐱᐅᐅ m. and n. : gen. ᐱᐅᐅᐅ. ᐱᐅᐱᐅᐅ m. and n. , ᐱᐅᐅᐅᐅ , ᐱᐅᐅᐅᐅᐅᐅ f.

The cardinals from ᐅᐱᐅᐅᐅ (four) upwards are the same for all genders.

4 ᐅᐱᐅᐅᐅ (four). Nom. and acc. ᐅᐱᐅᐅᐅᐅ , also ᐱᐅᐅᐅᐅ acc.

5. The cardinals from ᐅᐱᐅᐅᐅᐅ (five) to ᐅᐅᐅᐅᐅᐅᐅᐅ (nineteen). with the exception of ᐱᐅᐅᐅᐅᐅᐅ (six), end in ᐅ, and they reject their final as well as the nom. and acc. terminations in all cases except the genetive In the genetive, they retain the penultimate . e. g., ᐅᐅᐅᐅᐅ (five) nom. and acc. ; ᐱᐅᐅᐅᐅᐅᐅᐅ gen. and so on.

6 ᐱᐅᐅᐅᐅᐅᐅᐅ (six) has only this form in all cases.

7. The multiples of ten from ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (twenty) to ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (ninety), excepting ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (thirty), ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (forty), and ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (fifty), end in ᠠᠨ .

8. ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (hundred), ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (thousand), and ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (ten thousand) are declined in all genders and numbers. The last sometimes changes its final ᠠᠨ to ᠠ .

9 In enumeration the lower numbers precede the higher ones in regular order with the particle ᠠᠨ (=and) at the end of each numeral; e. g., $\text{ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ}$ (99,999).

II. *Ordinals*.—They are as follow :—

ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (first); ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (second); ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (third); ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (fourth); ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (fifth); ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (sixth); ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (seventh); ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (eighth); ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ or ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (ninth); ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (tenth); ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (eleventh); ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (twelfth); ᠠᠨᠠᠭᠠᠨᠠᠨᠠᠭ (thirteenth):

𐎠𐎡𐎢𐎣𐎤𐎥 (fourteenth); 𐎠𐎡𐎢𐎣𐎤𐎥𐎦 or
 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧 (fifteenth); 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨
 (sixteenth); 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩 (seventeenth);
 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪 (eighteenth); 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫 (nine-
 teenth); 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬 (twentieth); 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭
 (thirtieth).

The feminine of these end in 𐎠 or 𐎡, and are declined accordingly. (§§ 49. 55):
 e. g. 𐎠𐎡𐎢𐎣𐎤 f. (first); 𐎠𐎡𐎢𐎣 f. (sixth).

*III Multiplicative adjectives and ad-
 verbs.—*

𐎠𐎡𐎢𐎣 adv. (once); 𐎠𐎡 adv. (twice);
 𐎠𐎡𐎢𐎣, 𐎠𐎡𐎢 (twice, twofold); 𐎠𐎡𐎢𐎣 adv.
 (thrice), 𐎠𐎡𐎢𐎣𐎤. 𐎠𐎡𐎢𐎣𐎤𐎥 (thrice, three-
 fold); 𐎠𐎡𐎢𐎣𐎤𐎥 adv. (thrice); 𐎠𐎡𐎢𐎣𐎤𐎥,
 𐎠𐎡𐎢𐎣𐎤𐎥𐎦 adv. (four-times) (§ 17); 𐎠𐎡𐎢𐎣𐎤𐎥𐎦.
 𐎠𐎡𐎢𐎣 (fourfold); 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨
 (six-times); 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩 (seven and
 eightfold) (§ 17); 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪 (nine
 fold) (§ 17); 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫 (twenty-fold);
 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬 (thirty-fold) (§ 14); 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭

Vocabulary 24—continued.

𐎠𐎡𐎴, 𐎠 (num.) fifth.	𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 or
𐎠𐎡𐎴𐎠𐎡𐎴 ,, sixth.	𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 (num.) fifteenth.
𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 (num.) seventh.	𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 ,, sixteenth.
𐎠𐎡𐎴𐎠𐎡𐎴 ,, eighth.	𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 ,, seventeenth.
𐎠𐎡𐎴𐎠𐎡𐎴 or 𐎠𐎡𐎴𐎠𐎡𐎴 (§ 17) (num.) ninth.	𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 ,, eighteenth.
𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 (num.) tenth.	𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 ,, nineteenth
𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 (num.) eleventh.	𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 ,, twentieth.
𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 (num.) twelfth.	𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 (num.) thir- tieth.
𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 (num.) thir- teenth.	𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 (adv.) once. 𐎠𐎡𐎴 (adv) twice.
𐎠𐎡𐎴𐎠𐎡𐎴𐎠𐎡𐎴 ,, four- teenth.	𐎠𐎡𐎴𐎠𐎡𐎴 (adj) two- fold.

Vocabulary 16—continued.

<p> ॐ (adj.) two fold, both. </p>	<p> ॐ (adj.) nine fold. </p>
<p> ॐ (adv.) thrice. </p>	<p> ॐ (१ 17) (adj.) nine-fold. </p>
<p> ॐ (adj.) three- fold. </p>	<p> ॐ .. twenty-fold. </p>
<p> ॐ .. three- fold. </p>	<p> ॐ .. thirty-fold. </p>
<p> ॐ (adv.) thrice. </p>	<p> ॐ .. forty-fold. </p>
<p> ॐ .. four- times </p>	<p> ॐ .. fifty-fold </p>
<p> ॐ (adj.) four- fold. </p>	<p> ॐ .. sixty-fold. </p>
<p> ॐ (adj.) six times. </p>	<p> ॐ .. seventy-fold </p>
<p> ॐ (adj.) seven and eight- fold. </p>	<p> ॐ .. eighty-fold. </p>

Vocabulary 24—continued.

ዓመታዊ (adj.)	ዓመታዊ (num.) half.
ninety-fold.	
መቶ (adj.) hun-	መቶ (num.)
dred-fold.	one-third.
መቶ (adj.) of a	ሁለት (num.)
hundred kinds.	two-thirds.
መቶ (adj.)	አንድ (num.) one-
thousand-fold.	fourth.
መቶ (adj.) of	አንድ (num.) one-
a thousand kinds.	fifth,
መቶ (adj.) ten	ሌላ (pr. adj.) other.
thousand-fold.	ሁሉ (pr. adj.) whole,
መቶ (adj.)	entire, all, each,
hundred times	every, same.
hundred.	እንደህክም (pr. adj.)
	one like thee.
መቶ (adj.)	እንደህክም (pr. adj.)
ten thousand times	such as you.
ten thousand.	
	እንደህክም (pr. adj.)
	much, that
	much, so many; &c.

Vocabulary 24—continued.

<p>ᠠᠰᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨ (cl. 4) to wash, to bathe.</p>	<p>ᠠᠰᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨ (adj.) pertaining to the warrior.</p>
<p>ᠠᠰᠤᠨᠠᠭᠤᠨ (cl. 1) to extend.</p>	<p>ᠠᠰᠤᠨᠠᠭᠤᠨ (m.) club, mace.</p>
<p>ᠠᠰᠤᠨᠠᠭᠤᠨ (prep.) before.</p>	<p>ᠠᠰᠤᠨᠠᠭᠤᠨ (n.) window.</p>
<p>ᠠᠰᠤᠨᠠᠭᠤᠨ (adv.) there, here.</p>	<p>ᠠᠰᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨ (adj.) of the same thought.</p>
<p>ᠠᠰᠤᠨᠠᠭᠤᠨ (n. adj.) winter, wintry.</p>	<p>ᠠᠰᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨ (adj.) of the same speech.</p>
<p>ᠠᠰᠤᠨᠠᠭᠤᠨ (n.) summer.</p>	<p>ᠠᠰᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨ (adj.) of the same action.</p>
<p>ᠠᠰᠤᠨᠠᠭᠤᠨ (adj.) pertaining to summer.</p>	<p>ᠠᠰᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨ (adj.) of the same action.</p>
<p>ᠠᠰᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨ (ᠠᠰᠤᠨᠠᠭᠤᠨ) (n.) couple, pair.</p>	<p>ᠠᠰᠤᠨᠠᠭᠤᠨᠠᠭᠤᠨ (n.) nursing, protection</p>
<p>ᠠᠰᠤᠨᠠᠭᠤᠨ (m.) weapon.</p>	

(10) 𐎧𐎠𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹

𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹

𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹

𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹

(11) 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹

𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹

(12) 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹

𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹

𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹

(13) 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹

𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹

(14) 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹

𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹

𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹 𐎧𐎡𐎹

LESSON XXVI.

§ 72. General Tenses and Moods :—

The Future Tense.—

I. (३२) The nom case of the agentive nouns ending in *न* is sometimes, though very rarely, used for the third person present future tense, indicative mood ; e. g., *नष्टयति* (it will destroy) from *√ नष्टि* to fight.

II. (३३) By far the greater portion of the future indicative and subjunctive is of this second kind, of which the base is formed by adding *स्य* or *सु* (changeable to *स्यु* or *सु*) to the root, with or without the *guna* of the radical vowel. To the base thus formed, the terminations of the special and general tenses and moods are attached ; e. g., *प्रवक्ष्यति* (he will proclaim) from *√ वक्ष्* to speak ; *कुर्यात्* (he will do, will be done) from *√ कृ* to work ; *हृत्वा* (he should have led) from *√ वृ*

to lead ; ၵၢ်တၢ်လဲ (he shall have smitten) from √ တၢ်လဲ to smite ; ၵၢ်တၢ်တူၤနီၤ (he might spoil) from တၢ်တူၤနီၤ to spoil (§ 13 III. (a)) ; ကၢ်တၢ်တူၤသ့ (let me do, I shall do) from √ တူၤသ့ to work ; ကၢ်တၢ်တူၤသီ (I shall hear) from √ တၢ်သီ to hear ; ကၢ်တၢ်တူၤသီ (they shall speak, shall be spoken) from √ တၢ်သီ to speak.

Note — Sometimes the present and the imperfect subjunctive, also the first and the third persons of the present imperative, are used for the future tense ; e. g., ကၢ်တၢ်တူၤသီ (he shall have gone) from √ တၢ်သီ to go ; ၵၢ်တၢ်တူၤသီ (he shall smite) from √ တၢ်တူၤသီ to smite ; ကၢ်တၢ်တူၤသီ (I shall see) from √ တၢ်သီ to see , ကၢ်တၢ်တူၤသီ (let him watch, he shall watch) from √ တၢ်တူၤသီ (to watch).

The Perfect Tense (နိဒါး) —

1 *The Reduplicated Perfect* :—Reduplicate (§ 33) the root and attach the following terminations:

Para-maipada.

	Sg	Du.	Pl
1	अ	...	अः
2	अङ्	...	अम्
3	अ	अङ् अम्	अङ्, अङ्, अङ्, अङ्, अङ्

Ātmanepada.

	Sg.	Du	Pl.
1	अ	...	.....
2	अङ् or अङ्	...	.....
3	अ	अङ् अम्	अङ् अम्

Note.—The three singular *Parasmai pada*, conventionally called the strong bases of the reduplicated perfect, change the radical vowel into *guna* and also rarely into *vrddhi*. The rest called the weak bases, sometimes omit or transpose the radical vowel.

Examples.— ሠወደኝ (I have seen), from $\sqrt{\text{ሠደ}}$ to see ; ሠከህክ (thou hast given) from $\sqrt{\text{ሠ}}$ to give : ሠደኝ (he has held) from $\sqrt{\text{ደ}}$ to 'hold ; ሠናወን (we have heard) from $\sqrt{\text{ሰ}}$ to hear ; ሠወደኝ (you have deserved) from $\sqrt{\text{ወደ}}$ to deserve ; ሠወደኝ (they have loved) from $\sqrt{\text{ወደ}}$ to love (§ 17, 14) : ሠወደኝ (they two have spoken) from $\sqrt{\text{ሠደ}}$ to speak (§ 17, 10 (3), 11 (3)) ; ሠወደኝ (I have spoken) from $\sqrt{\text{ሠደ}}$ to speak : ሠወደኝ (thou hast grown) from $\sqrt{\text{ደ}}$ to grow ; ሠወደኝ (he has worked) from $\sqrt{\text{ሠደ}}$ to work (§ 1. III) ; ሠወደኝ (they have sat) from $\sqrt{\text{ሠደ}}$ to sit : ሠወደኝ (they two have thought) from $\sqrt{\text{ሠደ}}$ to think.

II. The Periphrastic Perfect Tense :—

It is very rare and is formed by compounding the perfect of ሠ (to be) with the present participle of the verb : *e. g.* ሠወደኝ (he has become worthy of) from $\sqrt{\text{ሠ}}$ to be worthy of.

The Aorist (अङ्) :—Its terminations are the same as those of the imperfect. Four kinds of it are met with in the Avesta. They are as follows

I. *The Root-Aorist*.—Add the terminations of the imperfect to the root, irrespective of any class ; e. g., 𐬔𐬀𐬭𐬀 (thou gavest), 𐬔𐬀𐬭𐬀𐬵𐬀 (he gave) from √ 𐬔𐬀𐬭𐬀 to give. 𐬔𐬀𐬭𐬀𐬵𐬀𐬵𐬀 (he heard) from √ 𐬔𐬀𐬭𐬀𐬵𐬀 to hear.

II. *The -Aorist*.—Add - to the root, irrespective of any class, and attach the terminations of the imperfect ; e. g., 𐬔𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (I held) from 𐬔𐬀𐬭𐬀 + √ 𐬔𐬀𐬭𐬀𐬵𐬀𐬵𐬀 or 𐬔𐬀𐬭𐬀𐬵𐬀𐬵𐬀 (to seize) + - + 𐬔𐬀𐬭𐬀𐬵𐬀𐬵𐬀 (it was) from √ 𐬔𐬀𐬭𐬀𐬵𐬀 (to be) + - + 𐬔𐬀𐬭𐬀𐬵𐬀𐬵𐬀 (§ 11. (2)) : 𐬔𐬀𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (they were) from √ 𐬔𐬀𐬭𐬀𐬵𐬀 (to be) + - + 𐬔𐬀𐬭𐬀𐬵𐬀𐬵𐬀 (§ 11 (2), 131)

III. *The -Aorist*—Insert 𐬔𐬀 or 𐬔𐬀𐬵 between the root and the terminations. Sometimes the radical vowel is changed to *guna* : e. g

𐎧𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿 (he stood) from √ 𐎠𐎡𐎢𐎣 (to stand) : 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿 (I gave, I have given) from √ 𐎠𐎡𐎢𐎣 to give, *Atmanepada* : 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿 (he contemplated) from √ 𐎠𐎡𐎢𐎣 (to think) (§ 16 I. 13 III. (4)).

IV. The Reduplicated Aorist.—Reduplicate (§ 33) the root and insert 𐎠 between it and the terminations. Sometimes the radical vowel is changed to *guna* : e. g., 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿 (thou hast spoken) from 𐎠𐎡𐎢𐎣 + √ 𐎠𐎡𐎢𐎣 (to speak) + 𐎠 + 𐎡. the radical vowel being dropped (§ 17. 10 (3), 11 (3)).

The Precatve or Benedictive (𐎠𐎡).

Only the Parasmaipada Sg. and Pl. are met with

Terminations.

Sg.	Pl.
1. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿	1. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿
2. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿	2. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿
3. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿	3. 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿

Examples.— ሠላም (may we be !) from $\sqrt{\text{ላ}}$ to be : ሠላምናደላም (may we reach !) from $\sqrt{\text{ደላ}}$ (to reach) ; ሰላም (mayest thou give !) from $\sqrt{\text{ሠ}}$ (to give) ; ደላም (may it be !) ሠላም (may you be !) ሰላም (may they be !) from $\sqrt{\text{ላ}}$ (to be) : ሰላም (for ሰላም § 1 II. (1)) (may I be!) from $\sqrt{\text{ሰ}}$ (to be) (§ 32 Note).

Vocabulary 25.

$\sqrt{\text{ላ}}$ ላይ (cl. 6) to fight.	ሠላም ሠላም (conj.) and, also, both.
$\sqrt{\text{ሰ}}$ ሰላም to proclaim.	ሰላምናሰላም (adj.) childless.
$\sqrt{\text{ላ}}$ ላ (cl. 1) to lead.	ሰላምናሰላም (n.) in- famy, -lander.
$\sqrt{\text{ላ}}$ ላይ (cl. 6) to spoil.	$\sqrt{\text{ሰ}}$ ሰላም (cl. 1) to attend, to follow, to protect.
$\sqrt{\text{ላ}}$ ላም , ላም (cl. 1) to go.	

Vocabulary 25—continued.

ᠰᠠᠳᠤ (cl. 1) to see. ✓ ᠰᠠᠳᠤ (for ᠰᠠᠳᠤ) to nourish.

ᠰᠠᠳᠤ (cl. 1) to deserve, to be worthy of. ✓ ᠰᠠᠳᠤ to sleep, to slumber.

ᠰᠠᠳᠤ (orig. ᠰᠠᠳᠤ) to love, to desire. ᠰᠠᠳᠤᠰᠠᠳᠤ (adj. comp. of ᠰᠠᠳᠤᠰᠠᠳᠤ) in creasing.

ᠰᠠᠳᠤᠰᠠᠳᠤ (cl. 9, 10) to hold, to seize. ᠰᠠᠳᠤᠰᠠᠳᠤ (f.) decrepitude.

ᠰᠠᠳᠤᠰᠠᠳᠤ (cl. 9, 10) to hold, to seize. ᠰᠠᠳᠤᠰᠠᠳᠤ (m) Lord.

ᠰᠠᠳᠤᠰᠠᠳᠤ (m.) death. ᠰᠠᠳᠤᠰᠠᠳᠤ (adj.) swift, active.

ᠰᠠᠳᠤᠰᠠᠳᠤ (adv.) where ᠰᠠᠳᠤᠰᠠᠳᠤ (n.) comfort.

ᠰᠠᠳᠤᠰᠠᠳᠤ (adv.) thus. ᠰᠠᠳᠤᠰᠠᠳᠤ (adj.) giving good rewards.

ᠰᠠᠳᠤᠰᠠᠳᠤ (m.) spirit. ᠰᠠᠳᠤᠰᠠᠳᠤ (adj.) giving abundant re-

ᠰᠠᠳᠤᠰᠠᠳᠤ (adj.), quick, agile, active. wards.

ᠰᠠᠳᠤᠰᠠᠳᠤ (adj.) beneficial to creation. ✓ ᠰᠠᠳᠤᠰᠠᠳᠤ (for ᠰᠠᠳᠤᠰᠠᠳᠤ) (cl. 6) to go forth.

Vocabulary 25—continued.

ከዚህ (adv.) then	ሕድረ-ሰዓት (fut. p.) to be done.
ጥልቀት (f.) depth.	
ጎረቤት (m.) ravine. valley.	የሕድረ-ሰዓት bone-break- ing.
ጥንቅቅ (f.) top	ሕድረ-ሰዓት (m.) smiter.
ሕድረ-ሰዓት (m.) blow, sore, wound.	ሕድረ-ሰዓት (adj.) of much vigour.
ሕድረ-ሰዓት (adj.) of the devils' law.	ሕድረ-ሰዓት (adj.) spoiling the ex- istence.
ሕድረ-ሰዓት (adj.) Zarathushtrian.	ሕድረ-ሰዓት (adj.) beloved.

Exercise 25.

Translate into English :—

ሕድረ-ሰዓት ሕድረ-ሰዓት (1)

ሕድረ-ሰዓት ሕድረ-ሰዓት ሕድረ-ሰዓት

ሕድረ-ሰዓት ሕድረ-ሰዓት (2)

ሕድረ-ሰዓት ሕድረ-ሰዓት ሕድረ-ሰዓት

ሕድረ-ሰዓት

(3) အသံသေသနာတို့ကို ဖြစ်စေရန် အသံသေသနာတို့ကို

(4) အသံသေသနာတို့ကို ဖြစ်စေရန် အသံသေသနာတို့ကို

အသံသေသနာတို့ကို ဖြစ်စေရန် အသံသေသနာတို့ကို

(5) အသံသေသနာတို့ကို ဖြစ်စေရန် အသံသေသနာတို့ကို

အသံသေသနာတို့ကို ဖြစ်စေရန် အသံသေသနာတို့ကို

အသံသေသနာတို့ကို

(6) အသံသေသနာတို့ကို ဖြစ်စေရန် အသံသေသနာတို့ကို

အသံသေသနာတို့ကို ဖြစ်စေရန် အသံသေသနာတို့ကို

(7) အသံသေသနာတို့ကို ဖြစ်စေရန် အသံသေသနာတို့ကို

အသံသေသနာတို့ကို ဖြစ်စေရန် အသံသေသနာတို့ကို

အသံသေသနာတို့ကို

(8) အသံသေသနာတို့ကို ဖြစ်စေရန် အသံသေသနာတို့ကို

အသံသေသနာတို့ကို ဖြစ်စေရန် အသံသေသနာတို့ကို

(၅) သမ္မတနှင့် အစိုးရအဖွဲ့ဝင်များ

၁။ နေပြည်တော် - ၁၀ မတ် ၁၉၈၈ ခုနှစ်

∴ समान

(10) $\frac{d}{dt} \left(\frac{1}{\rho} \right) = - \frac{1}{\rho^2} \frac{d\rho}{dt}$

6-بريدى و ساع . مـسـمـعـيـنـي

(11) (مبدأ في) ٢٣٥٠ ٢٣٦٠

• ၂၂၂ • • ၂၂၃ • • ၂၂၄ •

∴ လေ့လာမှု - ဆွေးနွေးမှု - အကျဉ်းချုပ်

(12) $\frac{1}{2} \frac{d}{dt} \left(\frac{1}{2} \frac{d^2}{dt^2} \right) \cdot \frac{1}{2} \frac{d}{dt} \left(\frac{1}{2} \frac{d^2}{dt^2} \right) \cdot \frac{1}{2} \frac{d}{dt} \left(\frac{1}{2} \frac{d^2}{dt^2} \right)$

၆၆၈၁ - ၆၆၈၂ - ၆၆၈၃ - ၆၆၈၄ - ၆၆၈၅ - ၆၆၈၆ - ၆၆၈၇ - ၆၆၈၈ - ၆၆၈၉

•. සංඝරාජයාගේ මහාමාත්‍ය (19)

(14) وندرسع . ۴۶ . سید علی اقدس .

על שם אלהים - על שם אלהים - על שם אלהים

∴ ငါ့ဇာတိ

III. The Denominative.—It is formed by adding the terminations of the special or general tenses and moods directly to the noun or after forming a base from it by the addition of ـ , ـان , and the roots ضر , قت &c., *e. g.*, ضر (he does harm from ضر , harm), قت (he fight against, from قت , fight), اعتاد (we bow to, from اعتاد obeisance), طهر (he purifies, from طهر to purify); تذوق (mayest thou have proper fragrant substances! from ذوق proper + تذوق fragrant substance + تذوق to become)

IV The Causal.—In special tenses and moods, the base is formed of any original root or noun according to the bases of verbs of the tenth class; *i. e.*, by adding ـان and changing the radical vowel to *guna*, *urddhi*, &c. Sometimes و , ه , or ي is inserted before ـان . Sometimes also the causal gives the sense of an active verb to a

neuter one ; e. g., ሳላላዊላላ (he made him sit down, from $\sqrt{\text{ሳላ}}$ to sit) ; ሳላላላላላላ (they may cause to wash, from ሳላ to wash) ; ሳላላላላላላላላ he causes to go, he pushes forward, from $\sqrt{\text{ሳላ}}$ to go ; ሳላላላላላላላላ for "ሳላላ" ; ሳላላላላላላላላላላ (he wakes up, from $\sqrt{\text{ሳላ}}$ to be awake).

17. *The Passive Voice.*—

(a) The *Âtmanepadi* forms of any verb may convey the idea of the passive voice ; e. g., ሳላላላላላላ (you were heard, from ሳላ to hear) ; ሳላላላላላላ (it has been spoken (§ 17. 10 (3), 11 (3)) from $\sqrt{\text{ሳላ}}$ to speak).

(b) The special tenses and moods of the passive voice are also formed by inserting ሳላ between any root and the *Âtmanepadi* terminations. Sometimes (though very rarely) the radical vowel is changed to *gûna* ; e. g., ሳላላላላላላ (he is borne, from $\sqrt{\text{ሳላ}}$ to carry) ; ሳላላላላላላላላ (they should be smitten, from $\sqrt{\text{ሳላ}}$ to smite)

Note —The third person singular of the aorist passive is formed by adding *ā* to any root of which the vowel is sometimes optionally lengthened or is changed to *guṇa* or *vrddhi* : *e. g.*, *𐤀𐤍𐤁𐤏* (it was heard, from $\sqrt{\text{𐤍𐤁}}$ to hear); *𐤁𐤓𐤏𐤁* (he was smitten, from $\sqrt{\text{𐤓𐤁}}$ to smite).

§ 74 **Gerund**.—It is formed by adding *𐤁𐤎𐤏* (or *𐤁𐤎𐤏*), *𐤁𐤎* or *𐤁* to the root and generally with its vowel changed to *guṇa* ; *e. g.*, *𐤁𐤎𐤏𐤁𐤎𐤏* or *𐤁𐤎𐤏𐤁𐤎𐤏* (praising) from $\sqrt{\text{𐤎𐤁}}$ to praise ; *𐤁𐤎𐤏𐤁𐤎𐤏* (knowing, from $\sqrt{\text{𐤎𐤁}}$ to know).

§ 75. **Verbal Adjectives** :—They are formed by adding *𐤁𐤎𐤏𐤁*, *𐤁𐤎𐤏*, (changeable to *𐤁𐤎𐤏𐤁*, *𐤁𐤎𐤏*), *𐤁𐤎𐤏*, *𐤁𐤎𐤏*, and *𐤁* to the root, of which the vowel generally undergoes *guṇa*. These adjectives may be used as nouns also, *e. g.*, *𐤁𐤎𐤏𐤁𐤎𐤏* (what must or ought to be sung, from $\sqrt{\text{𐤎𐤁}}$ to sing); *𐤁𐤎𐤏𐤁𐤎𐤏* (worthy of propitiation, from *𐤎𐤁* to propitiate); *𐤁𐤎𐤏𐤁𐤎𐤏𐤁𐤎𐤏*

(worthy of adoration, from $\sqrt{\text{سـمـ}}$ to worship) ; وَسْوَءٌ (worthy of love, from $\sqrt{\text{عـمـ}}$ to love) وَسْوَءٌ (worthy of adoration, from $\sqrt{\text{سـمـ}}$ to adore) , وَسْوَءٌ (arable, fit for cultivation, from $\sqrt{\text{عـمـ}}$ to cultivate)

The feminine of these is formed by lengthening the final ـ

§ 76 **The Infinitive** —It is generally formed by adding ـا , ـا to the primary or secondary root. Sometimes ـ , ـ or ـ is inserted between them
Examples — وَسْوَءٌ (in order to kill from $\sqrt{\text{قـتـ}}$ to kill) . وَسْوَءٌ (in order to carry, flow &c. from $\sqrt{\text{نـقـ}}$ to carry, flow &c.) , وَسْوَءٌ (in order to work, from $\sqrt{\text{عـمـ}}$ to work) . وَسْوَءٌ (in order to sing, from $\sqrt{\text{غـمـ}}$ causal of $\sqrt{\text{عـمـ}}$ to hear)

The idea of the infinitive may also be conveyed by the dative case of any abstract

noun, noun of action, &c ; e. g., **አሳብኝ**
 (in order to do, from **ሳብኝ** action) ; **አረዝኝ**
 (in order to help, from **ረዝኝ** help) ;
አስብኝ (in order to hold, from **ስብኝ**
 holding, keeping) , **አድርግ** (in order to
 do, from **ድርግ** action, doing) ; **አረጋግጥ**
 (in order to withstand, from **ረጋግጥ**
 withstanding).

Absolutive.—It is formed by adding **ላ**
 to the root ; e. g., **አረጋግጥ** (having puri-
 fied) from **ረጋግ** to purify

Vocabulary 26.

ሰጠኝ or ሰጠኝ (cl. 1) to live.	ሰጠኝ (adj.) pro- per.
ሰጠኝ (n.) harm.	ሰጠኝ (m. and n.) fragrant sub- stance.
ሰጠኝ (f.) fight.	
ሰጠኝ (n.) obeisance.	
ሰጠኝ (den.) to purify.	ሰጠኝ , ሰጠኝ to sit down.

Vocabulary 26—*continued.*

ወሰደ (verb. adj. fut. p.) to be de- sired.	ወሰደ (adj.) ex- cessive.
ወሰደ (conj.) so	✓ ወሰደ (cl. 1) (another form of ወሰደ) to stand, to remain.
ወሰደ (m.) chief.	
ወሰደ (f.) fre- quently spoiling	ወሰደ (adj.) good- legged (ወሰደ good, and ወሰደ calf of the leg).
ወሰደ (in- tens. pres. p. f.) continuously flow- ing	ወሰደ (adj.) long-armed.
ወሰደ (m.) direction, side, apartment.	✓ ወሰደ (cl. 10) to bind.
ወሰደ (absol.) hav- ing been purified	ወሰደ (adj.) deadly
ወሰደ (n.) Pûitika (name of a sea).	ወሰደ (adj.) Tûra- nian.

Vocabulary 26—continued.

✓ လေ့လာစေ (cl. 2) to begin to eulogise.	အပွေ (m.) corn, barley.
✓ နေရာတော် (cl. 1) to stand near.	✓ နေရာ (သေ) (cl. 10) (1) to sow, (2) to practise
အလှပ (adj.) well- shapen.	အလှ (n.) righteous- ness.
အလှပ (m) beggar	

Exercise 26.

Translate into English —

အလှပ (1)
အလှပ အလှပ

အလှပ (2)
အလှပ အလှပ

အလှပ (3)
အလှပ အလှပ
အလှပ အလှပ

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Translate into Avestâ .—

(1) Stand nearer to me, O truthful holy Spitama ! (2) Beautiful art (thou), O Zarathushtra ! well-shapen art .O

good-legged, (and) long-armed. (3) So that I may bind the deadly Tūanian, Eianhare-
 cyāna. (4) O Man ' Who do-t not till
 me with the left of the two arms and with
 the right, with the right of the two arms
 and with the left, soon (or assuredly) shalt
 thou stand (at) the door of another, begging
 for food, and among beggars. Whose causes
 corn to be sown, causes righteousness to
 be practised.

-ḡ (m, f. or n) ; ḡ (m., f. or n) ; e. g.
 ḡḡḡ (protector, √ ḡḡ to protect) ; ḡḡḡḡ
 (ox, √ ḡḡḡ from ḡḡḡ to drag) ḡḡḡḡ
 (cheat, √ ḡḡ to cheat) , ḡḡḡḡ (dead
 ly, √ ḡḡ to die) , ḡḡḡḡ (spirit. √ ḡḡ
 to conceive) : ḡḡḡḡḡḡ (inactive, √ ḡḡḡ
 to work) ḡḡḡḡ (running √ ḡḡḡ to
 run)

(b) *Agency, abstract, instrument, things
 acted upon, &c.*— ḡ (m or n) . ḡḡ , ḡḡ
 (n) ; ḡḡ (n.) . ḡḡ (m or n) , ḡḡ (m f. n.) ;
 e. g., ḡḡḡḡ (knife, sword, √ ḡḡḡ to
 cut) . ḡḡḡḡ (growth increase. √ ḡḡḡ , ḡḡḡ
 to grow) . ḡḡḡḡḡḡ (growth increase, √ ḡḡḡ
 to grow) : ḡḡḡḡḡḡ (nimbleness √ ḡḡḡ to be
 nimble) : ḡḡḡḡḡḡḡḡ (weapon √ ḡḡḡḡ to
 kill) . ḡḡḡḡḡḡ (receptacle. √ ḡḡḡḡ to put).
 ḡḡḡḡḡḡḡ (place, √ ḡḡḡḡḡ to stand) . ḡḡḡḡḡḡ
 (time animal, √ ḡḡḡḡḡ to bind) . ḡḡḡḡḡḡḡḡ
 (wood √ ḡḡḡḡḡ to cut).

(c) *Abstract, action result, instrument
 &c.*— ḡḡḡḡ . ḡḡḡḡ , ḡḡḡḡ , ḡḡḡḡ or ḡḡḡḡ ḡḡḡḡ . ḡḡḡḡ ,

-သတိ, သ (all neuter) , နှစ် f. —e. g , ဗဟုသုတ
 (speech, word, √ ဟု to speak ; သတိသုတ
 (blooming, bloom √ သတိ to bloom) ;
 သတိသုတ (covering, √ သတိ to cover) ,
 သတိ (gift, √ သ to give) , သတိ (birth,
 (§ 13 III (a)) , √ သတိ to be born) , သတိ
 (product √ သတိ to produce) , သတိ
 (knowledge, √ သတိ (§ 13 III (a)) to
 know) ; သတိ (sleep, √ သတိ (§ 14) to
 sleep) , သတိ (light, √ သတိ to light) ,
 သတိ (clothing, dress, √ သတိ to
 cover) , သတိ (praise, √ သတိ to praise)

(d) *Worthy of*; e. g , သတိသုတ (worthy
 of worship, √ သတိ to worship)

(e) All sorts of Participles ; present, per-
 fect, and future , Parasmaipadi and Atma-
 nêpadi , active, passive, and causal , fre-
 quentative, desiderative denominative, &c.

(2) *Secondary terminations* —

(a) *Possession, accompaniment, &c.*—(1)
 -သ (m. and n.) , e. g , သတိသုတ full of dark

ness, from ህሩድ darkness) ; (2) ሎፍ , ሎጽ , ሎ (for ሎጽ), ነጽ (m. & n) ; e. g., ሎፍኑረ (having meat, from ኑረ meat) ; ሎጽሳላሳ (having clothes, from ሳላሳ clothing) . ሎጽንጽንጽ for ሎጽንጽንጽ (full of splendour, from ሆጽንጽ splendour, halo) ; ሎሳህ (holy, from ሳህ holiness)

(b) *Material, consisting of*— ሳ ; e. g., ሳፍራጽ (silvern, argentine, from ሳፍራ silver) , ሳንጽሳኑሳ (verbal, from ሳንጽሳ word)

(c) *Patronymic or Metronymic*— ሳ , ሳንጽ , and ሳ , e. g., ሳንጽንጽንጽ (descendant of Hucrahah) , ሳንጽሳሳ (descendant of Frashaoshtra) , ሳንጽሳሳ (descendant of Zaiathushtra).

(d) *Feminine*.— ሳ (to nouns ending in ሳ) , ሳ (to those ending in ሳ as well as other nouns, and causing the elision of the final ሳ and of the penultimate ሳ of nouns ending in ሳሳ , ሳጽ and

ဗဟု) ; *e. g.*, သာဓုသ (brave, beneficent), သာဓုသ (f.) ; သမုဗ္ဗ (demon), သမုဗ္ဗ (demoness) ; သမုဗ္ဗ (protector), သမုဗ္ဗ (protectress) ; သမုဗ္ဗ (holy), သမုဗ္ဗ (f.) ; ဗဟုဗ္ဗ (giver), ဗဟုဗ္ဗ (f.).

(*e*) *Diminutive*, showing *littleness, tenderness, contempt, &c.*—သ *e. g.*, သမုဗ္ဗ (child) ; သမုဗ္ဗ (young maiden) ; သမုဗ္ဗ (lovely woman) ; သမုဗ္ဗ (ordinary woman),

(*f*) *Abstract, action, state, office, &c.*—သ, သ (f.) ; သမုဗ္ဗ (n.) ; သမုဗ္ဗ (n.) ; *e. g.*, သမုဗ္ဗ (holiness, from သမုဗ္ဗ holy) ; သမုဗ္ဗ (death, from သမုဗ္ဗ dying (§ 13 III (a), 15) ; သမုဗ္ဗ (mastery, from သမုဗ္ဗ lord, master) ; သမုဗ္ဗ (wife's office, from သမုဗ္ဗ wife).

(*g*) *Adjectival*.—(1) သ denoting (α) conformity with ; *e. g.*, သမုဗ္ဗ (lawful, legitimate, proper, from သမုဗ္ဗ law) ; (b) belonging to, သမုဗ္ဗ (earthly, earthy, from သမုဗ္ဗ earth) ; (c) worthy of, သမုဗ္ဗ (worthy of

(g) *Possession ; Resemblance ; &c.*—
 𐬀𐬵𐬀, 𐬀𐬵𐬀𐬵 𐬀𐬵 (contraction of 𐬀𐬵𐬀) ; e. g.,
 𐬀𐬵𐬀𐬵𐬵𐬀 (radiant, bright, from 𐬵𐬀𐬵 brilliant
 wealth), 𐬀𐬵𐬀𐬵𐬀𐬵 (wise, from 𐬀𐬵𐬀𐬵 wis-
 dom, 𐬀𐬵𐬵𐬵𐬀𐬵𐬀𐬵 (glorious, from 𐬵𐬀𐬵𐬵𐬀𐬵
 glory), 𐬀𐬵𐬀𐬵𐬀𐬵 (resembling thee, from
 𐬵𐬀𐬵 thou), &c.

(k) *Proportion, measure, &c.*—𐬀𐬵𐬀 ;
 e. g., 𐬀𐬵𐬀𐬵 (how much ?), 𐬀𐬵𐬀𐬵𐬵𐬵 (as
 much), 𐬀𐬵𐬀𐬵 (that much, equal to), &c

Note.—The above terminations are
 those which are generally met with There
 are other rare ones which should be learnt
 from the dictionary

Speciality of certain words and expressions

In Avesta, certain special words and
 expressions are used to express special
 ideas, functions, things, &c., e. g., 𐬀𐬵𐬀𐬵
 (head of a good being), 𐬀𐬵𐬀𐬵𐬵𐬵 (head
 of an evil being), √ 𐬀𐬵𐬵 (to speak, used

of a good being) ; √ ٤ (to speak : used of an evil being)

Vocabulary 27

٤ the hand (of ٤ the head of an evil being). an evil being)

٤ the knee (of ٤ (adj) brilliant. an evil being).

√ ٤ to bind, to tie, to tighten. ٤ (adj.) glorious.

√ ٤ to bruise. ٤ (adj) to beat down

٤ or ٤ the wise head (of a good ٤ (m) star. being)

Exercise 27

1 What are the characteristics of the two classes of terminations forming substantives and adjectives ?

2. Enumerate the primary as well as the secondary terminations denoting (1) agen-

∴ နေ့နံပါတ်အရေအတွက် ၁၀၀ (၆)

- နေ့နံပါတ်အရေအတွက် ၁၀၀ (၇)

∴ နေ့နံပါတ်အရေအတွက် ၁၀၀ (၈)

∴ နေ့နံပါတ်အရေအတွက် ၁၀၀ (၉)

- နေ့နံပါတ်အရေအတွက် ၁၀၀ (၁၀)

∴ နေ့နံပါတ်အရေအတွက် ၁၀၀

Formation of Compounds .—

I. Dependent determinative compounds (तत्पुरुष), in which the case terminations (except the nominative) of the first part of the compound are dropped ; e. g.

(1) *Substantive + substantive.*

(a) *Accusative* — ལ་མེད་ལྔ་ལྔ་ལྔ་ (removing affliction) for ལ་མེད་ལྔ་ (affliction) and ལ་མེད་ (removing).

(b) *Instrumental* — ལ་མེད་ལྔ་ལྔ་ (killed by a wolf or wolves) for ལྔ་ལྔ་ (by a wolf) or ལྔ་ལྔ་ (by wolves) and ལ་མེད་ (killed).

(c) *Genitive* — ལ་མེད་ལྔ་ལྔ་ (lord of a country, i. e., a king) for ལྔ་ལྔ་ (of a country) and ལ་མེད་ (lord)

(2) *Present participle + substantive.*

Examples. — ལ་མེད་ལྔ་ལྔ་ (singing the holy songs) for ལ་མེད་ལྔ་ (singing) and ལ་མེད་ (holy songs)

(3) *Substantive + Past Participle.*

Examples.— ལེགས་ལྷན་པོ་ (killed by violence)
for ལྷན་པོ་ (by violence) + ལེགས་པོ་ (killed).

II Appositional Determinative Compounds (*कर्मधारय*), in which the first part of the compound is generally an adjective whose appositional case-termination is optionally dropped.

Examples.—*Adjective + substantive.*

འཕྲུལ་པོ་ལྷན་པོ་ (saintly progeny);
 ལྷན་པོ་ལྷན་པོ་ (outer side); འཕྲུལ་པོ་ལྷན་པོ་
(long life).

III Attributive or Relative Compounds (*बहुव्रीहि*), in which the whole compound qualifies some other noun and is generally resolved by using the relative pronoun; *e. g.*

(a) *Substantive + substantive.*— ལྷན་པོ་ལྷན་པོ་
(whose origin is from darkness, attributed to demons) (§ 16 II) for ལྷན་པོ་ (darkness)
+ ལྷན་པོ་ (origin), for ལྷན་པོ་ལྷན་པོ་ .

ကလ သမ္ဘဝ (those whose origin is from darkness).

(b) *Adjective + substantive*.—ဝါးရှည်-ခါးရှည် (long-armed) for ဝါးရှည် (long) + ခါးရှည် (arm), for ခါးရှည် ဝါးရှည် ကလသမ္ဘဝ ((he whose both arms are long)

(c) *Numeral + substantive* — နဂါးသမ္ဘဝ (having nine knots) for သမ္ဘဝ (nine) + နဂါး (knots), for နဂါး သမ္ဘဝ နဂါးသမ္ဘဝ (that of which the knots are nine)

(d) *Present participle + substantive* — သမ္ဘဝ-ခါးရှည် (having snorting horses) for ခါးရှည် (snorting) + သမ္ဘဝ (horse) for ခါးရှည် သမ္ဘဝ ခါးရှည်သမ္ဘဝ

(e) *Past Participle + substantive* — သမ္ဘဝ-ခါးရှည် (whose banners are up-lifted) for ခါးရှည် (uplifted) + သမ္ဘဝ (banner)

IV. *Copulative Compound* (နဂါး) is the result of dropping the copulative conjunc-

tion *et* (and) It is generally declined in the dual number. Sometimes both the parts of the compound are separated, each taking the dual case ; *e. g.*, *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* (cattle and man) for *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀*, *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀*, for *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀*, *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* (waters and trees) ; *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* (son-in-law and father-in-law), *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* (both with small and large cattle), *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* (to both Khordâd and Amere-tât).

V. Adverbial Compound (अव्ययीभाव) —

When a compound is used as an adverb it is called adverbial compound ; *e. g.*, *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* (loudly) from *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* (loud) + *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* (speaking, from *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* to speak).

Note.—Primary roots, with or without *𐬨𐬀𐬭𐬀𐬵𐬀𐬵𐬀* in the sense of the agentive noun or present participle may be used as the second part of a compound. Also some pronouns, prefixes, and particles, &c., may be used as the first part of a compound. Both these

kinds of formations may be used for any of the above varieties of compounds. A compound of which the first part is a cardinal number is technically called in Sanskrit द्विगु; e. g., सत्यं व्रतं for सत्यं व्रतं + सत्यं , or सत्यं व्रतं for सत्यं व्रतं (truth) + व्रतं (to practise) + स , (practiser of truth) (§ 15); स्वयं भोजं (getting one's own food, self-feeding) for स्वयं (own) + भोजं (food); पानं पीयूषं (fit for drinking) for पानं (at, upon) + पीयूषं (drinking); असुरं हन्तुं (opposed to demons) for असुरं (apart from) + हन्तुं (demons); चतुर्भुजः (quadruped) for चतुर् (four) + भुजः (foot).

VI. *Compound Verbs*.—Certain roots in the sense of being, making &c, after being joined to a substantive or adjective, make the whole a compound verb, which may be conjugated as denominative verbs; e. g., प्रदद्यात् (mayest thou be given proper incense!) from प्रदद्यात् (proper)

+ ၵၵၵၵ (incense) + ၵ (to be, to become) ;
 ၵၵၵၵၵၵၵၵ (he purifies) from ၵၵၵၵၵၵၵ
 (purity) + ၵ (to give).

Vocabulary 28.

ၵၵၵၵ cloud.

ၵၵၵၵၵၵၵၵ wakeful-
 ness.

ၵၵၵၵၵၵၵၵ burning.

ၵၵၵၵၵၵၵၵ variety.

ၵၵၵၵ eye.

ၵၵၵၵၵၵၵၵ fly.

ၵၵၵၵၵၵၵၵ body.

ၵၵၵၵၵၵၵၵ year.

ၵၵၵၵၵၵၵၵၵၵၵၵ length.

Exercise 28.

(1) Name the different kinds of compounds. (2) Give the characteristics of each variety of compounds, with examples. (3) Resolve the following compounds, as also those occurring in the previous exercises, and state to what kind each belongs :

∴ ၵၵၵၵၵၵၵၵၵၵၵၵ (1)

∴ ၵၵၵၵၵၵၵၵၵၵၵၵ (2)

∴ မနုဇဉ်မဂါး-မဂါးမဂါး (3)

∴ မဂါးမဂါး-မဂါးမဂါး (4)

∴ မဂါးမဂါး-မဂါးမဂါး (5)

∴ မဂါးမဂါး-မဂါးမဂါး (6)

∴ မဂါးမဂါး-မဂါးမဂါး (7)

∴ မဂါးမဂါး-မဂါးမဂါး (8)

∴ မဂါးမဂါး-မဂါးမဂါး (9)

∴ မဂါးမဂါး-မဂါးမဂါး (10)

LESSON XXX.

§ 79. Common Prefixes :—

𐌹 before vowels, 𐌺 before consonants
 (not, non) : e. g., 𐌹𐌵𐌳𐌹𐌺 (childless) ; 𐌹𐌳𐌺
 (waterless).—𐌹𐌵 (away, off) : e. g.
 ✓ 𐌹𐌵𐌳𐌹𐌺 (to take away).—𐌹𐌵𐌳𐌹𐌺, 𐌹𐌵𐌳𐌹𐌺
 𐌹𐌵𐌳𐌹𐌺 (at, on) : e. g., 𐌹𐌵𐌳𐌹𐌺𐌹𐌵𐌳𐌹𐌺 (over-
 seer) : 𐌹𐌵𐌳𐌹𐌺𐌹𐌵𐌳𐌹𐌺 (upholder, glorifier).—
 𐌹𐌵𐌳𐌹𐌺 (down) : e. g., ✓ 𐌹𐌵𐌳𐌹𐌺𐌹𐌵𐌳𐌹𐌺 (to carry
 down).—𐌹𐌵 (after, agreeably to) : e. g.,
 𐌹𐌵𐌳𐌹𐌺𐌹𐌵𐌳𐌹𐌺 (thinking agreeably to) — 𐌹
 (at, near, upto) : e. g., ✓ 𐌹𐌵𐌳𐌹𐌺 (to
 bring).—𐌹𐌵 (near) : e. g., ✓ 𐌹𐌵𐌳𐌹𐌺𐌹𐌵𐌳𐌹𐌺 (to
 bring near).—𐌹𐌵, 𐌹𐌵 (upward, out) : e. g.,
 𐌹𐌵𐌳𐌹𐌺𐌹𐌵𐌳𐌹𐌺 (lifeless) ; ✓ 𐌹𐌵𐌳𐌹𐌺𐌹𐌵𐌳𐌹𐌺 (to dig out).—
 𐌹𐌵 or 𐌹𐌵 (badly) : e. g., 𐌹𐌵𐌳𐌹𐌺𐌹𐌵𐌳𐌹𐌺 (bad
 thought), 𐌹𐌵𐌳𐌹𐌺𐌹𐌵𐌳𐌹𐌺 (bad word).—𐌹𐌵 or
 𐌹𐌵 (out, away) : e. g., ✓ 𐌹𐌵𐌳𐌹𐌺𐌹𐌵𐌳𐌹𐌺 (to carry
 out) ; 𐌹𐌵𐌳𐌹𐌺𐌹𐌵𐌳𐌹𐌺 (out-side).—𐌹𐌵 down : e. g.,
 ✓ 𐌹𐌵𐌳𐌹𐌺 (to put down).—𐌹𐌵𐌳𐌹𐌺 (back, against) ;
 e. g., ✓ 𐌹𐌵𐌳𐌹𐌺𐌹𐌵𐌳𐌹𐌺 (to reply) ; ✓ 𐌹𐌵𐌳𐌹𐌺𐌹𐌵𐌳𐌹𐌺
 (to resist, to withstand).—𐌹𐌵𐌳𐌹𐌺 (round

about): *e. g.*, 𐎠𐎡𐎢𐎣𐎤𐎥 (fence), 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨 (round about furrow).—𐎠𐎡𐎢𐎣, 𐎠𐎡𐎢𐎣 (far, before) : *e. g.*, 𐎠𐎡𐎢𐎣𐎤𐎥 (to carry far away); 𐎠𐎡𐎢𐎣𐎤𐎥 (died before); 𐎠𐎡𐎢𐎣𐎤𐎥 (who foresees; the cock).—𐎠𐎡𐎢, 𐎠𐎡𐎢 (forth): *e. g.*, 𐎠𐎡𐎢𐎣𐎤 (to proffer, to offer); 𐎠𐎡𐎢𐎣𐎤 (to proclaim); 𐎠𐎡𐎢𐎣𐎤 (offering).—𐎠𐎡 (apart, contrary to) : *e. g.*, 𐎠𐎡𐎢 (waterless); 𐎠𐎡𐎢𐎣𐎤 (opposed to demons).—𐎠𐎡, 𐎠𐎡𐎢 (with): *e. g.*, 𐎠𐎡𐎢𐎣𐎤 (having the same desire; a friend, a companion); 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧 (accompanied with the fire-wood).—𐎠𐎡𐎢, 𐎠𐎡𐎢, 𐎠𐎡𐎢, &c, (with) : *e. g.*, 𐎠𐎡𐎢𐎣𐎤 (to gather); 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧 (assembly).—𐎠𐎡 (good) : *e. g.*, 𐎠𐎡𐎢𐎣 (good thought).

§ 80. **Enclitics.**—They are certain particles, mostly monosyllabic words, which are attached to the end of complete words. Some of them are both separable and inseparable. Others are always inseparable. Some are optionally repeated after more than one word.

Examples.—(1) *ար*, Gâth. *ար* inseparable (and): *e. g.*, *արանեան*, *արասցէ* *արասցա* (waters, earths, and trees); *արանեան*, *նիւս* (waters and trees); *արասնահոս, Եւանջ* *արանցի* (Mazda and Zarathushtra). (2) *բար*, Gâth. *բար*, inseparable (also, even, some, whatever, every, &c.): *e. g.*, *բարասան* *բարասալի* (alive also dead); *բարեհալա* (from sanctity whatever); *այս* *բարեւոյն* *եւանջ* (even afterwards for a long time); *բարաս* (some person). (3) The monosyllabics *ա*, Gâth. *մե* separable or inseparable (to me, my); *ա*, Gâth. *մե* separable or inseparable (to thee, thy); *ա*, Gâth. *մե* or *ա* (to him, her, it; his, her, its); *ի*, Gâth. *ի* (to us; our, ours); *ի*, Gâth. *ի* (to you; your, yours), &c.: *e. g.*, *բարս* *հոգի* *հոգանի* or *հոգ* *անի* (Mazda brought to thee); *արեւան* *մեհալի* (tell me rightly); *բասաւա* *ի* *ա* (may it not come to you); *բասաւա* *ա* *ա* (may it not come to me); *ա* *հասա* (mayest

thou give to me); •ဇေယျံ •ကမ္ဘာ့ •ကမ္ဘာ
•ကမ္ဘာ (if this brings to him); •နဗ္ဗ •
•ကမ္ဘာ •နဗ္ဗ (to him afterwards he
 blesses)

§ 81. Particles:—

I. *Adverbs.*

(1) Nouns, substantives and adjectives, and sometimes participles, used in the neuter gender, accusative case, singular number; e. g., •ဇေယျံ (at one's own will, from •ဇေယျံ will, accusative, neuter, singular); •နဗ္ဗ (truly, from •နဗ္ဗ truth, accusative, neuter, singular); •ကမ္ဘာ •ကမ္ဘာ (through want of wakefulness, from • not, and •ကမ္ဘာ wakefulness, accusative, neuter, singular).

(2) Adverbial phrases and particles; e. g., •ဇေယျံ •ကမ္ဘာ •ကမ္ဘာ (from without, from •ကမ္ဘာ outer, and •ဇေယျံ side); •ကမ္ဘာ •ကမ္ဘာ (for ever, from •ကမ္ဘာ all, and •ကမ္ဘာ duration); •ကမ္ဘာ •ကမ္ဘာ •ကမ္ဘာ (for

ever and ever); *ከፍተኛው ለጥቅምታቸው* (for ever); *አገሩ* or *አሁን* (now); *ከፍተኛው ለጥቅምታቸው* (now and for ever); *ከፍተኛው* (forthwith).

(3) Pronominal adverbs. These are formed by adding certain adverbial terminations to pronouns; (a) *ከፍተኛ*, denoting place; *e. g.*, *ከፍተኛው* (where, from *ው* relative pronoun); *ከፍተኛ* (where? from *ው* interrogative pronoun); *ከፍተኛው* (there, from *ው* the third personal pronoun); *ከፍተኛ* (here, from *ው* demonstrative pronoun); *ከፍተኛው* (there, from *ው* dem. pron.); (b) *ከፍተኛ* denoting manner; *e. g.*, *ከፍተኛው* (as, so that); *ከፍተኛ* (how?); *ከፍተኛ* (so); *ከፍተኛ* (so, thus); *ከፍተኛው* (so, thus); *ከፍተኛው* (so, also); (c) *ከፍተኛ* denoting time; *e. g.*, *ከፍተኛ* (when?); *ከፍተኛ* (always); (d) *ከፍተኛ* denoting place, time, manner, *e. g.*, *ከፍተኛ* (here, from *ዚህ* or *ዚህ* this); *ከፍተኛ* (when?).

(4) Other adverbs. *ከፍተኛው* (once); *ከፍተኛ*, *ዚህ* (where?); *ከፍተኛ* (when); *ከፍተኛ*

(then) ; **ዲ** (when ?) ; **ዲ** (then, there-upon) ; **ሁን** (twice) ; **ሁለት** (thrice) ; **ከፊት** (before) ; **ኋላ** (after) ; **ኋላኋላ** (afterwards) ; &c.

(5) Negative and prohibitive. **ይሄ** ; **አይሄም** ; **አ** (not, neither, nor)

II. Prepositions and Postpositions.—

They govern certain cases, except the nominative and the vocative, and are sometimes used to express certain relations which can otherwise also be denoted by means of mere inflections ; *e. g.* (1) **ከ** (between), **ከ** **ሁለት** **ከ** **ሁለት** (between Mary and Balkh). (2) **ከ** (at, to, upto)—**ከ** **ሁለት** **ከ** **ሁለት** (at noon-tide) ; **ከ** **ሁለት** **ከ** **ሁለት** (to the water or to the fire). (3) **ከ** (from), **ከ** **ሁለት** **ከ** **ሁለት** (from this house) ; **ከ** **ሁለት** **ከ** **ሁለት** (from this) ; **ከ** **ሁለት** **ከ** **ሁለት** and **ከ** **ሁለት** **ከ** **ሁለት** (from purity). (4) **ከ** **ሁለት** **ከ** **ሁለት** (at, to, upto, with) ; **ከ** **ሁለት** **ከ** **ሁለት** (up to Western Hindoostan) ; **ከ** **ሁለት** **ከ** **ሁለት** (at all

- this earth) ; ဟံ အေး အံ (bring it to me).
- (5) ဟံ (after, according to) ; ဟံ အေး ဟံ အေး (according to one's own wish).
- (6) ဟံ ဟံ or ဟံ ဟံ (towards, upon, against, &c.) ; အေး ဟံ ဟံ ဟံ (on the earth, created by Ahura). အေး ဟံ ဟံ (against the house). (7) ဟံ (at, near, to, towards) ; အေး ဟံ (at or near the house). (8) ဟံ ဟံ (over, on) ; ဟံ ဟံ ဟံ (on this earth).
- (9) ဟံ ဟံ (down) ; ဟံ ဟံ ဟံ (under the sole of the foot). (10) ဟံ (down at) ; အေး ဟံ ဟံ (down at this house).
- (11) ဟံ (across) ; ဟံ ဟံ ဟံ ဟံ (across the bridge of Chinvat). (12) ဟံ ဟံ (before) ; ဟံ ဟံ ဟံ (before waters) ; ဟံ ဟံ ဟံ (before winter) ; ဟံ ဟံ ဟံ (before and behind the house).
- (13) ဟံ (with) ; ဟံ ဟံ ဟံ ဟံ (with demons). (14) ဟံ ဟံ (around, from, before, far from, during) ; ဟံ ဟံ ဟံ (around this earth) ; ဟံ ဟံ ဟံ (from death) ; ဟံ ဟံ ဟံ (far from trees).

III. Conjunctions.—(1) *ሕዳ*, *ሕዳ*,
 (also) generally begins the sentence and is
 generally repeated : *e. g.*, *ሕዳ*,
ከነዚህ ሕዳ *ሕዳ*, *ሕዳ*
 (mayest thou be childless and also of evil
 repute !). (2) *ወይ* *ወይ* (or, either,
 &c.,) generally repeated after each word or
 sentence : *e. g.* *ወይ* *ወይ* (a man or
 a woman) ; *ወይ* *ወይ* (or) *ወይ* *ወይ*
ወይ *ወይ* (either half or one-third).
 (3) *ከሕዳ*, *ከሕዳ* (if) : *e. g.*, *ሕዳ*
ሕዳ (if I have offended thee). (4) *ከሕዳ*
 (for, indeed) always as the second word of
 a sentence : *e. g.*, *ሕዳ* *ከሕዳ* *ሕዳ*
ሕዳ *ሕዳ* (for if the sun does not rise, the demons here
 spoil all). (5) *ከሕዳ* (verily not). (6) *ሕዳ*
 (than) with the adjectives in the comparative
 degree ; *e. g.*, *ሕዳ* *ሕዳ* *ሕዳ*
 (more deadly than snakes).

IV. Interjections.—*ሕዳ* (Oh) vocative ;
 (a) before the noun : *e. g.*, *ሕዳ* *ሕዳ*

.သုဗုဒ္ဓံ (Oh holy Zarathushtra !) ;
 (b) after the noun : *e. g.*, .အိယံ (Oh Airyaman !). (2) .ဟိ (hail ! well done !) :
e. g., .ဟိ .ဗုဒ္ဓံ (hail to thee ! Oh man !) (3) .အဟံ (alas ! woe !) :
e. g., .အဟံ (woe to me).

§ 82. Metaplasm :—

(1) Certain words are declined in more than one gender ; *e. g.*, .အိယံ (house ; n., f.) ; .အိယံ (clothing ; n., f.) ; .အိယံ (kingdom ; n, f., m.). (2) (a) Certain words, ending in consonants, preceded by *အ*, take the form of words ending in *မ*, either by dropping the final consonant or by adding an *မ* to it ; *e. g.*, .အိယံ, .အိယံ, and .အိယံ (lofty). (b) The same is the case with certain verbs ; *e. g.*, .အိယံ (he did) .အိယံ (thou didst). (3) Certain words are declined in more than one ways ; *e. g.*, .အိယံ and .အိယံ (night) ; Gen. .အိယံ and .အိယံ .

LESSON XXXI.

§ 83. Some peculiarities of the Gâthic Dialect :—

(1) Final short vowels in the ordinary Avestâ are always lengthened in the Gâthic dialect : *e. g.*

Av.	Gâth.	Meaning.
𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀	𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀	with bowing.
𐬀𐬭𐬀𐬭𐬀	𐬀𐬭𐬀𐬭𐬀	is.
𐬀𐬭𐬀𐬭𐬀	𐬀𐬭𐬀𐬭𐬀	good.

(2) Final 𐬀 in some monosyllabic Avestic words is changed to 𐬀 in the Gâth. dialect.

Av.	Gâth.	Meaning.
𐬀𐬭𐬀	𐬀𐬭𐬀	who ?
𐬀𐬭𐬀𐬭𐬀	𐬀𐬭𐬀𐬭𐬀	who (rel.)

(3) In the Avestic dialect, the gen. sg. m. and n- terminations of words in 𐬀 is 𐬀𐬭𐬀,

while the same in the Gâthâ dialect is optionally 𐬨𐬀𐬭𐬀 or 𐬨𐬀𐬭𐬀; *e. g.*, Av. 𐬨𐬀𐬭𐬀, Gâth. 𐬨𐬀𐬭𐬀 or 𐬨𐬀𐬭𐬀 (of this).

(4) The pronoun 𐬨𐬀𐬭𐬀 (it, which) is frequently used in the Gâthic dialect and rarely in the Avestic, where 𐬨𐬀𐬭𐬀 is general.

(5) The Av. hard consonants mostly appear as corresponding soft ones in the Gâth. dialect; *e. g.*, Av. 𐬨𐬀𐬭𐬀𐬭𐬀 (he said), Gâth. 𐬨𐬀𐬭𐬀𐬭𐬀.

(6) Aspirated consonants in the Av. dialect mostly appear unaspirated in the Gâth. dialect; *e. g.*, Av. 𐬨𐬀𐬭𐬀𐬭𐬀, Gâth. 𐬨𐬀𐬭𐬀𐬭𐬀 (daughter).

(7) Conjunct consonants in the Av. dialect insert in some Gâthic words the redundant 𐬀 between the letters; *e. g.*, Av. 𐬨𐬀𐬭𐬀𐬭𐬀, Gâth. 𐬨𐬀𐬭𐬀𐬭𐬀, (daughter).

(8) 𐬀, or 𐬀, in certain Av. words appear as 𐬀, and 𐬀 or 𐬀 as 𐬀, in the Gâth. dialect; *e. g.*

Av.	Gâth.	Meaning.
𐬰𐬀𐬭𐬀	𐬰𐬀𐬭𐬀𐬭𐬀	Wicked.
𐬰𐬀𐬭𐬀𐬭𐬀	𐬰𐬀𐬭𐬀𐬭𐬀𐬭𐬀	Descendant of Hvova.
𐬰𐬀𐬭𐬀, 𐬰𐬀𐬭𐬀 or 𐬰𐬀𐬭𐬀	𐬰𐬀𐬭𐬀	At, on, to- wards.

(9) The use of substitute vowels is more in the Gâth. than in the Av. dialect ; *e. g.*

Av.	Gâth.	Meaning.
𐬰𐬀	𐬰𐬀	to me
𐬰𐬀𐬭𐬀𐬭𐬀	𐬰𐬀𐬭𐬀𐬭𐬀	let him do.
𐬰𐬀𐬭𐬀	𐬰𐬀𐬭𐬀	forth.
𐬰𐬀𐬭𐬀	𐬰𐬀𐬭𐬀	away.

(10) Certain words beginning with 𐬰 in the Av. dialect appear with initial 𐬰 in the Gâthic dialect ; *e. g.*, and the √ 𐬰𐬀 (to cheat) takes the form of 𐬰𐬀, 𐬰𐬀 in the Gâthic dialect ; *e. g.*, Av. 𐬰𐬀𐬭𐬀𐬭𐬀, Gâthic 𐬰𐬀𐬭𐬀𐬭𐬀 (injury,

(14) The initial *u* or *u* in the Av. dialect appears, sometimes optionally, as *u* and *u* respectively in the Gāth.: e. g., Av. *u*. Gāth. *u* (thee); Av. *u*, Gāth. *u* (from you).

(15) *je* the termination of the present tense first person singular, when applied to the verbal bases ending in *-a* in the Av. dialect, is very often dropped in the Gáth. ; *e. g.*, Av. *je-ma-ma-ma*, Gáth. *ma-ma-ma* (I pray for, I beseech, I beg).



LESSON XXXII.

§ 84. The Devanâgarî Sanskrit Alphabet.—

Vowels.—अ a, आ â, इ i, ई î, उ u, ऊ û, ऋ ri, ॠ rî, ऌ li, ॡ lî, ए e, ऐ ai, ओ o, औ au

Consonants.—क ka, ख kha, ग ga, घ gha, ङ na; च cha, छ chha, ज ja, झ jha, ञ ña, ट ta, ठ tha, ड da, ढ dha, ण na; त ta, थ tha, द da, ध dha, न na; प pa, फ pha, ब ba, भ bha, म ma; य ya, र ra, ल la, व va; श śa, ष sha, स sa, ह ha.

Anusvâra — , anunâsika ≈ , Visarga :.

क् k, क ka, क्त kâ, कि ki, की kî, कु ku, कू kû, कृ kri, कृ krî, क्ल kli, क्ल klî, के ke, कै kai, को ko, कौ kau; क kañ, कः kah; and similarly the rest.

§ 85. Persian Cuneiform Alphabet:—

Vowels —

1. 𐬀 a, â.

2. 𐬁 i, î.

3. <ŷ u. ŷ.

Consonants.—

4. ʔ k.

5. <ʔ (before u) k and ku.

6. <ŋ kh.

7. <ŋ g.

8. <ɣ (before u) g.

9. <ɣ h.

10. ʔ ch.

11. ʔ j.

12. <ɣ (before u) j.

13. ʔ t.

14. ʔ (before u) t

15. ʔ th.

16. ʔ d.

17. ʔ (before i) d.

18. <ɣ (before u) d. and du.

19. ʔ and ʔ n.

20. <ɣ (before u) n.

21. ʔ p.

22. ʔ f.

23. 𐭪 b.
 24. 𐭪𐭩 m.
 25. 𐭪𐭩 (before i) m.
 26. 𐭪𐭩 (before u) m.
 27. 𐭪𐭩 y.
 28. 𐭪𐭩 r.
 29. 𐭪𐭩 (before u) r.
 30. 𐭪𐭩 v.
 31. 𐭪𐭩 (before i) v, vi.
 32. 𐭪𐭩 s.
 33. 𐭪𐭩 sh.
 34. 𐭪𐭩 z.

§ 86. Pahlavi Alphabet :—

I. Simple.

No.	Forms.	Sounds.
1	𐭪 or 𐭪	a, â, h, kh, (rarely = the sounds of Nos. 5 + 5).








1. Simple—continued.

No.	Forms.	Sounds.
2	┐ or ┘	<i>b</i> , (rarely = the sounds of No. 5), final <i>e</i>
3	ʊ or ɛ	<i>p</i> , <i>r</i> . (medial or final <i>p</i> , <i>f</i> , <i>v</i> ., <i>ch</i> , <i>j</i> . <i>z</i> . <i>zh</i>).
4	ɹ	<i>t</i> . <i>th</i> . <i>d</i> .
5	ɹ, ɹ. or ɹ, ɹ. ɹ.	<i>j</i> , <i>d</i> , <i>g</i> , <i>k</i> . <i>z</i> , <i>t</i> , <i>y</i> . <i>é</i> , (rarely <i>b</i>).
6	ɹ or ɛ	<i>ch</i> , <i>j</i> , (rarely medial <i>dh</i>) (medial or final <i>ch</i> , <i>j</i> , <i>z</i> , <i>zh</i>).
7	ʏ	<i>r</i> , <i>l</i> (also ʏ <i>l</i>).
8	ɹ	ɹ.
9	ɹ	<i>gh</i> (= Persian <i>g</i>).

1. *Simple*—continued.

No	Forms.	Sounds.
10	9	<i>k, g</i> (also redundant as the sign of the completion of certain syllables or words).
11	6	<i>m.</i>
12	,	<i>n, v, u</i> (in the first syllable of certain words), <i>û, ô, ʀ, î</i> , (also <i>õ</i> redundant as the sign of the completion of certain syllables or words)
13	┘ or ┘	<i>î</i> or <i>é</i> (final).

II. Simple or Compound.

No.	Forms.	Sounds.
14		(1) When simple = <i>ç</i> ; (2) when compound (also ) = Nos. 5 + 5 ; <i>i. e.</i> , <i>j</i> , <i>d</i> , &c. + <i>j</i> , <i>d</i> , &c. In  the first is generally read <i>ê</i> only.
15	 , or  , or  or 	(1) When simple = <i>sh</i> ; (2) when compound = Nos. 5 + 1 ; <i>i. e.</i> , <i>j</i> , <i>d</i> , &c. + <i>a</i> , <i>â</i> , &c.

II. Simple or Compound—continued.

No.	Forms.	Sounds.
16	ـه or ـو	<p>(1) When simple = <i>kh</i> ; (2) when compound = Nos. 5 + 5 + 1 such as <i>îyâ</i>, &c., or = Nos. 1 + 1 ; <i>i. e.</i>, <i>a</i>, <i>â</i>, &c. + <i>a</i>, <i>â</i>, &c. . Also = Nos. 14 + 1 ; <i>i. e.</i>, <i>ç</i>, &c. + <i>a</i>, <i>â</i>, &c.</p>
17	ـس or ـز	<p>(1) When final = Nos. 1 + 13 ; <i>i. e.</i>, <i>a</i>, <i>â</i>, &c. + <i>é</i>, (and that <i>âé</i> only); (2) when by itself (<i>a</i>) = Nos. 1 + 13 (and that <i>aé</i> only); (<i>b</i>) = the simple three three.</p>

II. Simple or Compound—continued.

No.	Forms.	Sounds.
18	~	(1) When simple = ç ; (2) when compound = Nos. 5 + 5, (and that only <i>yî</i>)
19	r or ̣r	(1) When simple = No 1 ; <i>i. e.</i> , <i>a</i> , <i>â</i> , &c. ; (2) when compound = Nos 5 + 2 ; <i>i. e.</i> , <i>j</i> , <i>d</i> , &c. + <i>b</i> , &c. : (3) when alone by itself) = the numeral 2.





III. Compound.

No.	Forms.	Sounds.
20	ॐ or ॐ	(1) When simple = \hat{o} , \hat{u} , (2) when compound = Nos. 1 + 12, <i>i. e.</i> , α , \hat{d} , &c + n , v , \hat{d} , &c.
21	ॐॐॐ	(1) = Nos. 1 + 1 + 1, <i>i. e.</i> , α , \hat{d} , &c. + α , \hat{d} , &c. + α , \hat{d} , &c.; (2) = Nos. 5 + 1 + 1 + 5, <i>i. e.</i> , j , \hat{d} , g , &c. + α , \hat{d} , &c. + α , \hat{d} , &c.—Also variously.







III. Compound—continued.

No.	Forms.	Sounds.
22	ur	(1) = Nos. 1 + 1 + 3 or 6, <i>i. e.</i> , <i>a</i> , <i>ā</i> , &c. + <i>a</i> , <i>ā</i> , &c. + <i>p</i> , <i>f</i> , <i>v</i> , &c. ; or <i>ch</i> , <i>j</i> , &c. (2) = Nos. 19 + 5 + 1 + 3 or 6 ; <i>i. e.</i> , <i>a</i> , <i>ā</i> , &c. + <i>j</i> , <i>d</i> , &c. + <i>a</i> , <i>ā</i> , &c., + <i>p</i> , <i>f</i> , <i>v</i> or <i>ch</i> , <i>j</i> , &c.— Also variously.
23	-ur or -ur	(1) = Nos. 5 + 1 + 1, <i>i. e.</i> , <i>j</i> , <i>d</i> , <i>g</i> , &c. + <i>a</i> , <i>ā</i> , &c. + <i>a</i> , <i>ā</i> , &c., (2) = Nos. 5 + 16 ; <i>i. e.</i> , <i>j</i> , <i>d</i> , <i>g</i> , &c. + <i>kh</i> , or <i>a</i> , <i>ā</i> , &c. ; or <i>ç</i> + <i>a</i> + <i>ā</i> , &c. (3) = Nos. 15 + 1, <i>i. e.</i> , <i>sh</i> + <i>a</i> , <i>ā</i> , &c.—Also variously.




III. Compound—continued.

No.	Forms.	Sounds.
24		aîyî.
25		<p>(1) Nos. 1 + 5 ; <i>i. e.</i>, <i>a, â, &c. + j, d, g,</i> <i>&c. ; (2) = Nos. 5</i> <i>+ 14 ; i. e., j, d,</i> <i>g, &c. + ç, &c.—</i> Also variously.</p>
26	 or 	<p>(1) = Nos. 15 + 1 + 1 ; <i>i. e., sh + a, â</i>³ <i>&c. + a, â, &c.</i> (2) = Nos. 15 + 5 + 5 + 1 ; <i>i. e.,</i> <i>sh + j, d, &c.</i> <i>+ j, d, &c. + a,</i> <i>â, &c.—Also vari-</i> ously.</p>

§ 87. Joint and Separate characters :—

In Pahlavi all letters are written conjointly, except , , , , , and  which never combine with the letters following them. Every complete word, however, is written separate.

§ 88. Pâzend Characters :—

These are the same as the Avestâ characters (with the addition of  or ) written always uncompounded, and  pronounced always as *d*.

§ 89. Modern Persian Alphabet :—

Names.	Forms and sounds.	Combined forms.		
		Final.	Medial.	Initial.
Alif	ا a, ʔ	خوشا	باری	آب
be	ب b	نواب	نامبر	باب
pe	پ p	چاپ	مسافر	پدر
te	ت t	قائموت	اتاق	قار

§ 89—continued.

se	س	s (sh)	لوت	لوت	رجم	در	خمر	حاصل	چپہ	حلال	ثابت
jim	ج	ʃ	قاج	قاج	رجم	کاخ	کاخ	رجم	چپہ	خنجار	قائیم
che	چ	ch	کاج	کاج	رجم	کاخ	کاخ	رجم	چپہ	خنجار	قائیم
he	ح	h	کاج	کاج	رجم	کاخ	کاخ	رجم	چپہ	خنجار	قائیم
khe	خ	k/h	کاج	کاج	رجم	کاخ	کاخ	رجم	چپہ	خنجار	قائیم
dāl	د	l	کاج	کاج	رجم	کاخ	کاخ	رجم	چپہ	خنجار	قائیم
zāl	ذ	z	کاج	کاج	رجم	کاخ	کاخ	رجم	چپہ	خنجار	قائیم
re	ر	r	کاج	کاج	رجم	کاخ	کاخ	رجم	چپہ	خنجار	قائیم

§ 89—continued.

ze	ز	ze	رور	عزیز	دیان
zhe	ژ	zh	ژاژ	گذردم	زرف
sin	س	s	دس	حسن	سر
shin	ش	sh	پیش	چشم	شد
sād	ص	s	شخص	قصد	صد
ʔād	ض	z	عوض	حاصر	صرور
to, e	ط	t	رابط	مط	طور
zo, e	ظ	z	حظ	نظر	ظلم

§ 89—*continuu.*

'ain	ع	ا	تابع	دعد	عرس
ghān	ع	gh	دعاع	معاغر	عاط
fe	ف	f	نصاف	ظفر	فرسان
kāf	ق	k	رواق	عقل	قلم
kāf	ک	k	خاک	دکان	کودم
gāf	گ	g	دروگ	جگر	گرم
lām	ل	l	مسال	علم	لب
mīm	م	m	ظلم	چمن	مرد

LESSON XXXIII.

§ 90. Transmutation of Avestâ letters into Sanskrit, Persian Cuneiform, Pahlavi-Pâzend and modern Persian :—

Rule I.—All epenthetic or redundant vowels of Avestâ words are dropped in Sanskrit. These, as well as the final vowels of Avestâ, Persian Cuneiform, and Sanskrit words, are dropped in Pahlavi-Pâzend and modern Persian. The substitute Avestâ vowels must be considered as the original vowels for which they stand.

Exception.—Final , , उ, (a) is sometimes dropped as above; e. g., , तनु . तनु, 𐬢𐬀 tann, , نى (body); , دار , dâr, , wood: (b) is sometimes changed to 𐬀 âê in Pahlavi, (c) and sometimes retained in modern Persian, e. g., , بارو (arm); , bâjâe, , (arm);

ڪوٺ, ڪوٺج (hump-backed), ٺوڙ, ٺٽو, ٺٽو, ڪوٺ,
(hill, mountain) ڪوٺ, ڪوٺ (hump-backed).

1. *Initial.* ا; آ a; ا a; ا;
1. —e. g., اوس, اوس, اوس; اوسر مېڻا, آ آ آ
آ آ آ آ آ آ aīramazdā, اوسر aōharmazd,
اوسر, اورمزد (Ormazd); اوس, اهي, ا
ay, [اوس dahāk], اوسر, اوسر (-er-
pent). *Medial.* ا; آ a; ا, ا, ا;
ا, ا; , آ; e. g., اوسر, اوسر, آ آ آ
آ آ آ آ upariy, اوس avar, اوسر or
(on, upon)

2. *Initial.* آ; آ ā; ا, ā; ا;
1 e. g., اوس, آ, آ آ آ āpī, ا āv, اوسر,
آب (water). *Medial.* آ, آ ā, ا, ا, ا, ā,
ا, آ e. g., آ آ آ, آ آ آ آ gāthī, اوسر
gāp, اوسر اوسر (place, time, bed, throne);
اوسر, اوسر, اوسر vād; اوسر, اوسر,
(wind). اوسر, اوسر, اوسر mād, اوسر,
(mother)

3. *Initial.* ا; آ ā; ا i; ا; e. g.,
اوسر, اوسر, آ آ آ āshū (arrow). اوسر

इष्टि, ڪھشٽ *khisht*, ڪھشٽ, خشت, brick.

Medial. इ, ई. ७, ८, ७; *e. g.*, ڪھشٽ
मित्र, ڪھशٽ *mithra*, ڪھशٽ *mithrô*, ڪھशٽ,
ڪھशٽ (Mithra).

4. २ *Initial.* ई; *e. g.*, ڪھشٽ, इष्ट (to see).

Medial. ई; *e. g.*, ڪھशٽ प्रीत (beloved).

5. ३ *Initial.* उ, ڪھशٽ *û*; ३ *û*, ३, ३; *e. g.*,
ڪھशٽ उत, ڪھशٽ *ûtâ*, ३ *u* or *v*, ३, ३ (and,
also). *Medial.* उ; ڪھशٽ *û*; ३ *û*, ३, ३; *e. g.*,
ڪھशٽ पुत्र, ڪھशٽ *pûtra*, ڪھशٽ *pôç*, ڪھशٽ,
ڪھशٽ (son).

6. ४ *Initial.* क; *e. g.*, ڪھशٽ, ڪھशٽ (empty).

Medial. क, ڪھशٽ *û*, ३ *û*, ४, ५, ५; *e. g.*, ڪھशٽ
भूमि, ڪھशٽ *blmî*, ڪھशٽ *blm*, ڪھशٽ, ڪھशٽ
(earth).

7. ६, ७, ८, ९, १०, ११, १२, १३, १४, १५,
१६, १७, १८, १९; क, क, ल, अ, आ, इ, ई,
उ, ऊ, र, रा, रि, री, रु, रू, and similarly
अल्, आल्, &c. ڪھशٽ *ar*, ڪھशٽ *ir*; ६, ७ *ar*, *ir*; ८,
ur; ९ *ûr*; १०, ११, १२, १३, १४, १५, १६, १७, १८, १९

e. g., $\sqrt{\text{kar}}$, kar , kardann , to do ; kâra kâr , work ; $\sqrt{\text{bar}}$, bar , bûrdann , to bear ; mîréd , he or she dies ; mîrdak , dead , pûr , full , pôhl , bridge, viaduct .

8. Initial . ai ; ae ; ai , ae , e. g., aiva , aêvak , one . *Medial*. ai ; ae ; ai , ae , e. g., bêshaj , healing ; vân , vîn , to see ; râyomand , $\text{wealthy, brilliant}$.

9. ai , ae , e. g., ai , ae ; ai , ae (O I); ai , ae t. sg. of sacred .

10. ٲـ (ٲٲ) *Initial*. ओ; ॢ ॲ; ٲ, ٲـ, ٲ or
 ; e. g. ٲـٲـٲـ, ओजस्, ٲٲ ॲj, ٲـٲ (strength).
Medial. ओ ; ॢ ॲ ; ٲ ; ٲ, e. g. ٲـٲ, गो गौ,
 ॢ ॲ *gāb* or ॢ ॲ *gb*, ٲـ ٲ (cow, bull);
 ٲـٲـٲـٲـٲـ. ٲـ ٲـ *gōḡpand*, ٲـٲـٲـٲـٲـ
 ٲـٲـٲـ ٲـ ٲـ (cattle, goats, she-goats)
 ٲـٲـٲـ, ٲـ *bōḡ*, ٲـ, ٲـ (consciousness).
 ٲـٲـٲـ, ٲـ, *bōḡ*, ٲـ, ٲـ (fragrance).
11. ٲ, औ. e. g., ٲـ ; असौ (that).

LESSON XXXIV.

Transmutation.—(continued).

§ 91. 12. 9 Initial. क्, ख k; 9 k; ७, ५; e. g., √ कः क, ख kar, १११७ kardann, ۱۱۱۱۱۱ کردن (to do). Medial. क् k; ख k; 9 k; ५, ५, e. g., ۱۱۱۱۱۱ کود; तोद, (स्तोक), ۱۱१७ kûtak, ۱۱۱۱۱, or ۱۱۱۱۱, کودی (child), short, small); √ ۱۱۱۱۱ + ۱۱, काश्, (to be visible, to be aware of) ۱۱۱۱۱ âkâç, ۱۱۱۱۱, ۱۱۱۱ (aware of).

13. 6 Initial. ۱ ख, क्; ۱, ۱ kh; 6; ۱, ۱, e. g., ۱۱۱۱۱ खर, ۱ khar, ۱۱۱۱, خر (ass), ۱۱۱۱۱. कुम्भ, ۱۱۱۱ khûmba, ۱۱۱۱, خم (earthen water-pot).

14. 7 Initial. ग्, घ; ११ g; 9 g; 7; ५; e. g., ۱۱۱۱۱, घर्म, १११११ garma. 9 garm, ۱۱۱۱, گرم (warm): √ ۱۱۱۱ or ۱۱۱۱ ۱۱۱۱, गृम् or ग्रह, ११११ garab, ۱۱ॱॱ giraftann, ۱۱۱۱۱, گرفتن (to hold). Medial. ग्; 9 g; 7; ५; e. g., ۱۱۱۱۱

22. ; *Initial*. न, द n ; ण n ; ङ ङ ;
e. g., नमस्, नमस्, नमः, नमः *napā*,
 नमः *nāf*, नमः, नमः (grandson). *Medial*. न ;
 ण n ; ङ ङ ; न ; *e. g.*, नमः, वन, वन *vann*, नमः,
 न (tree) ; नमः, नमः, बुध, बुध *būn*, नमः,
 न (bottom, origin, root, L. *Fundus*).

[illegible]

24. *Initial*. क, *u f* or *p* ; *ś* or *u*,
 य, *u*, *p* ; *c. g.* *अव्यय*, *अव्यय*, *प्रश्न*,
प्रश्न *frashn*, *प्रश्न* *pūṛṣhnn*, *अव्यय*,
 پرسش (question). *Medial*. क ; *u* ; *u f*.

و ب ; e. g., و ب , و ب , و ب *qāmb*, و ب *sm* or *مب* (hoof); و ب , و ب *kof*, و ب , و ب *ko* (mountain).

25 Initial. و , و , و *b* ; و *b* ; و ; e. g., و , و , و *ban*, و *baqtann*, و *band*, و , و ; و , و (to bind, bind); و , و , و *bar*, و *būrdann*, و , و (to bear, to carry). Medial. و , و *b*, و *p* ; و , و *w* ; و , و ; e. g., و , و , و *āpōrdann*, و , و (to bring).

26. Initial. و , و . و *m* ; و *m* ; و ; و ; e. g., و , و , و *martiya*, و *mard* و , و (man). و , و (to speak). Medial و ; و *m* ; و *m* ; و ; و ; e. g., و , و , و *amākayn*, و , و (we).

LESSON XXXV.

Transmutation.—(continued).

27. २० Initial. य , १८ ५, ३ ५, २०, ६;
ह; c. g., ۱۸۳۳, यान , ۲۰۱۱۶ yāna, १९
yān, ۱۸۳, یان (favour, grace); ۱۹۳۳, यातु
۱۸۳۳ jādūk, جادو (sorcery). ۲۰
Medial. य् ; ३, ७ i, il, س de; २०; ي;
c. g., ۱۸۳۳, वा, ۱۸۳, vār, २०, (bird);
۱۸۳۳, भयज्य, ۱۸۳۳ baśhajil, ۱۸۳۳
۱۸۳۳, دیشزی (healer); ۱۸۳۳, ۱۸۳۳ dādik.
۱۸۳۳ (lawful), ۱۸۳۳, सौम्य .
۱۸۳ hōmīk, ۱۸۳۳, رومی (pertaining to
Haoma); ۱۸۳۳, ۱۸۳ ahûya, ۱۸۳, ۱۸۳
(خدائی) (mastery, mastership).

28. Initial. र; ऐ r ; डे r ; डे ; र ;
c. g., दसदस, रजिष्ठ, ऐ न्ना ऐ न्ना rāṣṭra,
रदे rādē, दसदस, रास्त (most straight,
true). Medial. र ल्, डे r ; डे ; र ; c. g.,
दसदस अर्भ (young) अल्प (little); दसदस, सर्व,
है har, डे ह , ए (any, every, all); √ हस्ते,
छज्, हस्ते, ह (to leave, to let, &c).

[illegible]

always medial; म्; प्रो *b*; *u f v*; ठे; ف, ب, و; *e. g.*, اَبَدِي, आभि, तिप्रोतिर *abiy*, *u af, av*; अ- , اِ (at, against, on, upon, in, &c.) اَسَدِي, اَسَدِي, अव, اِ *ava*, اَسَدِي, ابر (cloud).

30. *Initial.* श्; रँ sh, य sh;
 छ, च; e. g., अश्वच्छ, ररंररंररंररं
shīyāti यययय *shādāḥ*, अश्वच्छ, شادي
 (joy); अछ, छुष, अस *sôg*, उद (hunger).
Medial. श्, क्त, य sh; छ; च; e. g.,
 रश्चक्षुः, चक्षुष, अश्च *chashm*, अश्च, چشم,
 (eye); अश्चक्षुः, दक्षिण, अश्च *dashinn* (right,
 opposite to left); अश्च or अश्च मृत, अश्च
mūrdak, अश्च, مرده (dead).

31. *Initial.* थ, *th*; द *ḍ*; ढ, *ḍh*; *e. g.*, दृढ, दृढ, थर्ध, *tharḍa*, दृढ *ḍardak*, दृढ (kind, sort): √ दृढ, दृढ, *thah* (compare दृढ *ḍakhṭin* दृढ, दृढ) (to say, speak). *Medial.* थ, दृ, दृ, दृ; दृ *ḍ*; दृ *ḍ*; दृ *i*; दृ *h* दृ; दृ, दृ; *e. g.*, दृढ, पृच्छति, दृढ; *pūrḥḍ* दृढ, दृढ (he or she questions);

داست, वश्, (to wish) ; دست, हस्त, ताश्ता
 दास्ता, दास्त, दास्त, دست (hand);
 ماه, मत्स्य, ماه ماه mahik, ماه ماه, ماه ماه,
 (fish)

32. Initial. स्; ह; ह; ह; ह;
 ह; e. g., सर्व, हरार harûva,
 हर, हर, हर (every, all, each, any);
 सन्ति, सन्ति, सन्ति (they are). Medial.
 स्; ह; ह; ह; ह; ह; e. g., माहा,
 माहा, माहा, माहा, माहा, माहा,
 माहा, माहा (month, moon).

33. Initial. स्व; (h)uv;
 स्व; ख; ख; e. g., स्वयम्,
 (h)uvâipshîya, स्वयम्
 khvêsh, स्वयम्, स्वयम् (self); स्वयम्,
 khvâb, स्वयम्, स्वयम् (sleep). Medial.
 khôftan, स्वयम्, स्वयम् (to sleep).
 स्व, स्व; स्व; ख; ख; ख; e. g.,
 स्वयम्, स्वयम्, स्वयम् namâjînîm, स्वयम्,
 स्वयम् (we bow to, we are indebted,
 we thank); स्वयम्, स्वयम्, स्वयम्.

34. *Initial.* ह, ज; द d, द d,
 ६ z; ७; ८; ९; e. g., दादा, जवस्, १० or
 ११, १२ (strength, speed); दादा, हस्त,
 दादा दादा, दादा, दादा,
 (hand); दादा जवस्, दादा दादा daraya,
 दादा eraéh, दादा, दादा, दादा (river
 sea); दादा, जन्, दादा zdānn, दादा
 दादा (to be born); दादा or दादा, दादा
 (mouth). दादा दादा दादा, दादा
 (I invoke). *Medial.* ज ह, दा th; दा d;
 दा j, दा z; दा h, दा, दा; दा; e. g., दादा,
 दादा, दादा दादा mathishta, दादा Mahéct,
 दादा, दादा (greatest); दादा, अहम्,
 दादा दादा adam, दादा ajam, ayam, दादा, (I)
 दादा, दादा, दादा, दादा (mace).

35. *Initial.* ज ह; दा j, दा sh; दा; दा;
 e. g., दादा, दादा दादा jānū, shnū, दादा, दादा
 Lat. genu (knee); दादा, दादा दादा
 shnāktār. दादा दादा, दादा (knower).
Medial. ज, ह, य; दा j; दा; दा; e. g.,
 दादा, दादा, (you); दादा, दादा, दादा
 दादा, दादा (to burn).

LESSON XXXVI.

Transmutation.—(continued).

36. અર્ધ or અર્ધઃ oc જુ, કત્, ને or
 ડ- or *ard* or *ahl*, ડો, ડો, ડ; e. g., ડ-જુ
 m. ડ-જુ or ડ-જુ f. કતાવન m. કતાવરી
 f. ડ- or ડ- *ahlob* or *ashô*, ડ, ડ,
 ડ (holy, pious, &c.); ડ, ડ,
 ડ, ડ, ડ, ડ, ડ (guardian spirit).

37. જુ Initial. જ; ડ *khsh*; ડ
sh; જ; ડ; e. g., ડ, ડ, ડ, ડ
khshapa, ડ *shap*, ડ, ડ (night);
 Medial. જ, ડ *khsh*; ડ *khsh*; જ, ડ;
 ડ; e. g., ડ, ડ, ડ, *vakhshêdann*
 (to wax). ડ, ડ, ડ *makhsh*,
 ડ, ડ (fly).

38. ડ; જ; e. g., ડ, ડ, (to
 flow).

39. ડ, ડ *k*, ડ; ડ; e. g., ડ,
 ડ *kêsh*, ડ, ડ (religion, custom,
 law).

51. अव, आव, अय, आय ; or ई ; e. g.,
 आयः, प्रायः, *fréh*, (mostly);
 नाव्य, *nâyôḍāk*,
 in *naḍā*, &c., (navigable); वायु, *vāḍ*,
 (wrongly) (air).

52. *Initial*. वि, *vi*; वी, *vi*;
 गु, *gu*; वी, *vi*; *gu*; *vi*; *gu*; *vi*; *gu*;
vishtâḥp, *vishtâḥp*,
 (Hystâsper). Compare
 English *ward* and *guard*, &c.

3. નિઃ , અનુ (after, according to);
e. g., $\sqrt{\text{નિઃ-વચ્ચ}}$ to speak after, or according to)

4. ઇન્દર , અન્તર, અન્તરિયા *ā(n)tar*,
 અન્દર *andar*, اندر (in, into, between, &c.);
e. g., અન્તર-ઇન્દર , અન્તર:સ્થ, અન્તર-અન્દર *andar*
īctāḍak, અન્તર-અન્તર , اندر-اندر (stand-
ing into or between).

5. અપ , અપ, અપા , અપ , અવજ ,
avāj, અપ , અપચ્છ , ا, , چ ; Gr. *anô*; L.
ab (away, off, &c.); e. g., $\sqrt{\text{અપ-ચ્છ}}$,
 અપમૃ , અપ-ચ્છ *apôṛḍann* (to take away, to
plunder).

6. અવ , અવ, અવઃ *av*, અવઃ *av*, અવ ,
 અવઃ , ا, , و (down); e. g., $\sqrt{\text{અવ-ચ્છ}}$,
 અવચ્છ , અવ-ચ્છ *ôstāḍann* or અવ-ચ્છ *ôpaṣ-*
tann, અવ-ચ્છ , ا, , و (to fall down).

7. આ , આ, આ , આ , આ , આ , L.
ad (at, to, &c); e. g., $\sqrt{\text{આ-વ}}$, આવ ,
 આ-વ *ābar*, આ-વ *āvar*, આ-વ , آور (to
bring).

(enemy). دشمن, (compare दुर्भिक्ष,)
 દુઃસીદ્રા *dūsīdāra* (pertaining to
 bad year, famine). دشوار, دشوار,
dūshkkoār, دشوار (difficult).

12. ની, નિ, દે (*nī*, *ni*, ન) (down,
 &c.) ; e. g., નિશાનિદ, દે (*nī*) નિશાનિદ,
nīyashādayam, નિશાનિદ, *nishāninīd*,
 નિશાનિદ, નિશાન (he made him sit down).

13. ની or નિ, નિ or નિ (out,
 away, without, &c.) ; e. g., નિ (*nī*) નિ, (to
 carry out).

14. ની ; પ્રતિ ; પતિય *patiy* ; પાદ
pād, પાદ *pād*, પાદ *pād*, પાદ *pad*, પાદ *paê* ;
 પાદ, પાદ, પાદ, પાદ and પાદ (back, again,
 near, by, &c.) ; e. g., પ્રતિ-
 પ્રતિ (question and answer) પતિય-
 પતિય *patiparsātiya*, પાદ-
frâç, પાદ (punishment
 retaliation).

15. પરી, પરિ, પરી *pariy*, Gr.
peri, પરી *par*, પરી (around, completely,

before, &c.); e. g., √ پړودانن, परिम्, पाले
 parvardann, پړودان, پروردن (to nourish,
 support, bring up).

16. पाल, पाले, पाल, पुस्, पर, परा,
 पारि, parâ, Gr. para, पेश पेश, पेश,
 पेश (before, &c.); e. g., पेशदद, पेशदद
 पेशदद, पेशदद पेशदद, पेशदद
 (Peshdâd). √ पारकानन, पारकानन parkan-
 dann; पारकानन, पारकानन (to scatter).

17. फ्र, फ्र, फ्र, फ्र, far, far,
 फ्र, L. pro (forth, before, &c.); e. g.,
 फ्र, फ्र, फ्र, farzand, फ्र,
 फ्र, फ्र, फ्र, (progeny). फ्र, फ्र,
 फ्र, फ्र, faratama, फ्र, farâtum, फ्र,
 फ्र, (most forward, first). √ फ्र, फ्र,
 फ्र, L. profer, फ्र, farâz bôrdann,
 फ्र, फ्र, फ्र, (to profer, to offer).

18. वि, वि, वि, वि, vi or १ gû,
 वि or वि, वि or ३ (apart, different, ex-
 cessively, &c.); e. g., √ वि, वि,
 वि, वि, वि, वि, vidârdann,
 ६ E

۱۱۷۱۱۱ *vaḍāshṭann*, ۱۱۱۱۱۱ *vaḍārdann*,
 گزشتن, ۱۱۱۱۱۱, ۱۱۱۱۱۱, ۱۱۱۱۱۱, گذارندن (to cross over, pay off,
 &c.).

19. ۱۱۱۱ or ۱۱۱۱, सम्, ६१११ *ham*, ६
ham, ६ *han*, ۱۱۱۱, ۱۱۱۱, ۱۱۱۱, ۱۱, ۱۱
 (with, together, completely, wholly, &c.) ;
 e. g., ۱۱۱۱۱۱۱۱۱۱, ६१६१ १۱ १۱ १۱ ۱۱ *hamîtrîya*,
 (battle), ۱۱۱۱۱۱ *haméçtâr*, ۱۱۱۱۱۱۱۱ (com
 batant). ۱۱۱۱۱۱۱۱۱, सगम, १۱۱۱ *hanjman*,
 ۱۱۱۱۱۱, ۱۱۱۱۱ (assembly).

20. ۱۱, ۱۱, ११ (*h*)u, ६ *hû*, ۱۱. Gr. eu
 (well, &c.). ۱۱۱۱۱۱, सुमत, १۱۱ *hûmat*, ۱۱۱۱
 good thought).

LESSON XXXVIII.

Transmutation.—(continued).

§ 94. II. *Suffixes*.—

Verbal Terminations.—(§§ 26-29). First personal أنا , انا , أنا , &c.; *e. g.*, أنا أفعل , انا افعل *lûnam*, أنا افعل , انا افعل (I do, I may do, I shall do, &c.); *e. g.*, أنا نأخذ , انا نأخذ *ba-rîm*, أنا نأخذ , انا نأخذ (we shall carry). Second personal أنت , انت , أنت , انت , &c.; *e. g.*, أنت تفعل , انت تفعل *lûn*, أنت تفعل , انت تفعل (do thou); أنت تفعل , انت تفعل , أنت تفعل , انت تفعل *kûnyêh*, أنت تفعل , انت تفعل (do thou, &c.). أنت تفعل , انت تفعل *khvarêd*, أنت تفعل , انت تفعل (ye eat, &c.). أنت تفعل , انت تفعل *dahêd*, أنت تفعل , انت تفعل (give ye, &c.). Third personal هو , هو , هو , هو , &c.; *e. g.*, هو يفتعل , هو يفتعل *barêd*, هو يفتعل , هو يفتعل (bears). هو يفتعل , هو يفتعل *pûrsêd*, هو يفتعل , هو يفتعل (asked). هو يفتعل , هو يفتعل *vazîd*, هو يفتعل , هو يفتعل (flowed, moved). هو يفتعل , هو يفتعل *tarçêd*, هو يفتعل , هو يفتعل (fears). هو يفتعل , هو يفتعل *tarçênd*,

ترسند, ترسند (they fear). بباد, باد
bûvâd, باد, باد (may it be!).

Present Participle.—(§ 61) سوزانده, سوزان, سوزانده, sôjân, sôjâk, sôjândak, سوزانده, سوزان, سوزان (burning).
کننده, کنان (doing, doer).

Past Participle.—(§ 43) برده, برده (carried).

Agentive Nouns.—(§ 77) سازنده, سازنده; e. g., سازنده, سازنده damîk-pazân, سازنده = خاکپز (earth-burner, i. e., brick-burner, i. e., in a kiln); سازنده, سازنده dâdâr, سازنده (Giver, Maker).

Adjectives.—(§ 77) سازنده; e. g., سازنده, سازنده dâdîk, سازنده (lawful). سازنده (masculine, male) (cf. سازنده), سازنده mânîk, سازنده (domestic). سازنده, سازنده gêthâyîk (mundain).

Possessive Adjectives.—(§ 77) **අප්පාදාන**

අප්පාදාන; e. g., **අප්පාදාන**, **අප්පාදාන** *maéðmand*, **අප්පාදාන** (having wine); **අප්පාදාන** **අප්පාදාන**, *açtômand*, **අප්පාදාන**, **අප්පාදාන** (bony, corporeal. vertebrate).

Receptacle.—**අප්පාදාන**, **අප්පාදාන**, *dân*, **අප්පාදාන**, **අප්පාදාන**; e. g., **අප්පාදාන**, **අප්පාදාන**, *âvdân*, **අප්පාදාන**; (containing water).

Residence.—**අප්පාදාන**, **අප්පාදාන**, *çtân*, **අප්පාදාන**, **අප්පාදාන**; e. g., **අප්පාදාන** **අප්පාදාන**, **අප්පාදාන** (for **අප්පාදාන**), **අප්පාදාන**, **අප්පාදාන** (cow-pen). **අප්පාදාන**, **අප්පාදාන**, **අප්පාදාන** *açpiçtân*, **අප්පාදාන**, **අප්පාදාන** (horse-stable). of. **අප්පාදාන**, &c.

Protector, keeper.—**අප්පාදාන**, **අප්පාදාන**, *pân*, **අප්පාදාන**, **අප්පාදාන**, &c.; e. g., **අප්පාදාන**, **අප්පාදාන** *rân-pân* (leg-armour); of. **අප්පාදාන**, &c.

Material.—(§ 77) **අප්පාදාන**, **අප්පාදාන**, *in*, **අප්පාදාන**; e. g., **අප්පාදාන**, **අප්පාදාන**, *zarn*. **අප්පාදාන**, **අප්පාදාන** (made of gold, golden).

Abstract Nouns.—*خوب*, *خ*, *د* *h*, *د*, *ي* ;
e. g., *خوبدل*, *خوبدل*, *خوبدل* *húróbbānsh*, *خوبدلی*.
خوبدلی (peace of the soul or mind).

Compounds.—*هزار گوش*, *سدهزار گوش*, *سدهزار گوش*, *سدهزار گوش*,
هزار گوش *harārgōsh*, *سدهزار گوش*, *سدهزار گوش*,
 (thousand - eared). *سدهزار گوش*, *سدهزار گوش*,
aerpat or *ērvād*, *پدر* (priest). *سدهزار گوش*,
سدهزار گوش *kēshwar ārāi*, *سدهزار گوش*,
سدهزار گوش (one who adorns the country,
 or puts the country in order), &c.

Transmutation of phrases :—

سدهزار گوش or *سدهزار گوش*, *سدهزار گوش*,
 or *سدهزار گوش*, *سدهزار گوش*, *سدهزار گوش*,
albōrz (Mount Alborz). *سدهزار گوش*,
پدا or *پدا*, *پدا* or *پدا*, *پدا* or *پدا*,
پدا, *پدا* (pedestrian, foot-soldier, &c.).
سدهزار گوش, *سدهزار گوش*, *سدهزار گوش* (Bah-
 man).

Transmutation with transposition,
 procope, syncope, apocope, augmenta-
 tion, &c. :—

ٺٺو = एडू, ईडू e. g., ٺٺو-ٺٺو, नेदिष्ठ, ٺٺو
nazdig, ٺٺو, ٺٺو (near, nearest) - ٺٺو-ٺٺو
 ٺٺو, ٺٺو [cf. ٺٺو, ٺٺو = पीडा]
 (gives pain). ٺٺو, ٺٺو, ٺٺو *mazg*, ٺٺو
 (marrow, brain). ٺٺو, ٺٺو, ٺٺو *mhr*,
 ٺٺو, ٺٺو (ant). ٺٺو, ٺٺو, ٺٺو *vafz*, ٺٺو
 (snow). ٺٺو, ٺٺو, ٺٺو (wheel). ٺٺو,
 ٺٺو, ٺٺو *zbfz*, ٺٺو (deep). ٺٺو,
 ٺٺو *sbfz*, ٺٺو, ٺٺو (red). ٺٺو-ٺٺو,
 ٺٺو, ٺٺو *pbfz*, ٺٺو, ٺٺو (back). ٺٺو
 ٺٺو, ٺٺو *tbfz*, ٺٺو, ٺٺو, ٺٺو,
 ٺٺو (darkness, dark). ٺٺو, ٺٺو or
 ٺٺو (dust). ٺٺو-ٺٺو, ٺٺو (battle). ✓ ٺٺو,
 ٺٺو, ٺٺو *pbfz* [cf. ٺٺو, ٺٺو battle]
 (to war, to fight). ٺٺو-ٺٺو, ٺٺو,
 (battle). ٺٺو, ٺٺو, ٺٺو *vbfz*, ٺٺو (mace.)
 ٺٺو-ٺٺو, ٺٺو, ٺٺو (beautiful). ٺٺو
 for ٺٺو *Cunieforn vaciya*, ٺٺو *vbfz*,
 ٺٺو, ٺٺو, ٺٺو, ٺٺو (much, many).
 ٺٺو, ٺٺو, ٺٺو in ٺٺو (watch,
 guard). ٺٺو-ٺٺو, ٺٺو *tannomand*,
 ٺٺو, ٺٺو (having body, corporeal)

𑀧𑀲𑀭𑀸𑀓𑀲𑀢 [cf. पीवर fat], 𑀧𑀲𑀭𑀸𑀓𑀲𑀢 *péhvô*, 𑀧𑀲𑀭𑀸𑀓𑀲𑀢 (fat).
 𑀧𑀲𑀭𑀸𑀓𑀲𑀢𑀲𑀢𑀲𑀢, 𑀧𑀲𑀭𑀸𑀓𑀲𑀢𑀲𑀢𑀲𑀢 *farph*, 𑀧𑀲𑀭𑀸𑀓𑀲𑀢 (fat). 𑀧𑀲𑀭𑀸𑀓𑀲𑀢𑀲𑀢𑀲𑀢,
 मिथेघ*, 𑀧𑀲𑀭𑀸𑀓𑀲𑀢𑀲𑀢𑀲𑀢 *myazd*, 𑀧𑀲𑀭𑀸𑀓𑀲𑀢𑀲𑀢𑀲𑀢 (sacred feast,
 holy banquet) [cf. 𑀧𑀲𑀭𑀸𑀓𑀲𑀢𑀲𑀢𑀲𑀢𑀲𑀢 *myazdpân*] (one
 who makes the holy banquet at his ex-
 pense; 𑀧𑀲𑀭𑀸𑀓𑀲𑀢𑀲𑀢𑀲𑀢 the food, drink, fruit, flow-
 ers, &c., put in a holy banquet; 𑀧𑀲𑀭𑀸𑀓𑀲𑀢𑀲𑀢𑀲𑀢
 a host, cf. Gujerati મીઝાની, a feast).

* मिथेघ = अभिषुतसोमवत् पश्वादि हव्यम् (Rigveda,
 3, 3, 32).

LESSON XXXIX.

§ 95. Prosody of Zarathushtra's Gathas and of other Avesta :—

Spitama Zarathushtra is said to have composed five collections of Gâthâs, *i. e.*, sacred songs. Of these there are seventeen 'hâs' or chapters now extant. They are as follows :—

I. Ahunavaiti (Yasna XXVIII-XXXIV). Its chapters are (1) *Ahyâ yâsâ*, (2) *Khsh-maîbyâ*, (3) *At-tâ-vakhshyâ*, (4) *Tâ-vê-urvâtâ*, (5) *Khvaêtumaiti*, (6) *Yathâ-âish, ithâ*, and (7) *Yâ-shkyao'thnâ*. Their strophes are 11, 11, 11, 22, 16, 14 and 15 in number respectively. Each strophe consists of three lines and each line of sixteen syllables, the cesura or pause falling after the seventh syllable.

II. Ushtavaiti (Yasna XLIII-XLVI). Its chapters are (1) *Ushtavaiti*, (2) *Tat-thvâ-Peresâ*, (3) *At-fravakhshyâ*, (4) *Kâm-nomoi zãm*. Their strophes are 16, 20, 11,

and 19 in number respectively. Each strophe consists of five lines and each line of eleven syllables, the caesura or pause falling after the fourth syllable.

III. *Āpentāmainyush* (Yasna XLVII. L). Its Chapters are (1) *Āpentāmainyush*, (2) *Yezī-dā*. (3) *At-māyava*, (4) *Kat-moi-urtā*. Their strophes are 6, 12, 12 and 11 in number respectively. Each strophe consists of four lines and each line of eleven syllables, the caesura or pause falling after the fourth syllable.

IV. *Vohukhshathra* (Yasna LI). It has only one chapter named *Vohukhshathra* having twenty-two strophes, each consisting of three lines and each line of fourteen syllables, the caesura or pause falling after the seventh syllable.

V. *Vahishtoishiti* (Yasna LIII). It has only one chapter named *Vahishtoishiti*, having nine strophes, each consisting of

.၇ဗဒ်မၤမၤ .၆၇၇မၤမၤ .မၤမၤမၤမၤ
 .မၤမၤမၤမၤ .မၤမၤမၤမၤမၤမၤ .မၤမၤ
 .၆၆၆မၤမၤ

Ahyâ yâçâ nemanğhâ
Uçtânazaçtô rafædhrâhiyâ.

Mainyēush mazdâ pourvîm [° viyem]
Cpentahyâ ashâ vîcpēng shkyaothanâ.
[° thnâ.]

Vanğhēush khratûm mananğhô
Yâ kshnəuvîshâ gēushchâ uruvânem.

(Yasna XXVIII, 1).

.မၤမၤမၤ .မၤမၤမၤ .မၤမၤမၤ
 .မၤမၤမၤမၤမၤမၤ .မၤမၤ .မၤမၤမၤမၤမၤ
 .မၤမၤမၤမၤ .မၤမၤမၤ .မၤမၤမၤ
 .မၤမၤမၤမၤမၤ .မၤမၤမၤမၤမၤ
 .မၤမၤမၤမၤ .မၤမၤမၤမၤ
 .မၤမၤမၤမၤမၤမၤ .မၤမၤမၤမၤမၤ

ወደጋው ሆኖ ለገደብ ለገደብ ለገደብ

ወደጋው ሆኖ ለገደብ ለገደብ ለገደብ

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¹ Dâidî mœi yē gām tashô

apaçchâ urvarâççchâ

Aməratâtâ haurvâtâ

çpēnishtâ mainyû Mazîdâ

Təvîshî utayûitî

manəngchâ vohû çēñngchê.

(Yesna LI, 7).

ወደጋው ሆኖ ለገደብ ለገደብ ለገደብ

ወደጋው ሆኖ ለገደብ ለገደብ ለገደብ

·သုညနုဇ် ·ဦးဝှေ့ ·သုညသုညသုညသုည

·ဧဝံ ဟေတု ဟေတု ဟေတု

·သုညသုည ·သုညသုညသုည ·ဧဝံ ဟေတု ဟေတု

·ဦးဝှေ့သုည ·သုညသုညသုည ·ဧဝံ ·ဧဝံသုည ·သုည

·သုညသုည ·ဧဝံသုည ·ဦးဝှေ့သုည ·ဧဝံသုည

·ဧဝံသုညသုည ·ဦးဝှေ့သုည ·ဧဝံသုည ·ဧဝံသုညသုည

၀၀ ဧဝံသုညသုည

Çâkhvênî vazyamnâbyô

kainibiyô mraemî [*mraemî*, cf. Skr.
ब्रवीमि]

Khshmaibiyâchâ vademnô

mēñchâ î māzdazdû[ve]m

Vædôdû[ve]m dænâbîsh

abiyastâ ahûm [*anghuvām*]

[*yē = yâ*]* *vanghēush mananġhō*

* This is Zand.

eliminated, and syllables in certain cases must be expanded wherever necessary. For example ၂ in ကလေးသံ; , in လေး, နှစ်; and ဃ in သံဃာတော်, နေရာတော်, &c. In နေရာတော် and such other words နေ is expanded into လေး, for နေ is originally လေး.

·ဦးဗုဒ္ဓံ·သေ ·သုဗ္ဗဗုဒ္ဓံ·
 ·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·
 ·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·

ဝိဇ္ဇာနိတံ ·သုဗ္ဗဗုဒ္ဓံ·
 (Yathâ Ahû Vairyaô. Yasna 27, § 13).

·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ· (13)

·သုဗ္ဗဗုဒ္ဓံ·

·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·

·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·

(Ashem Vohû. Yasna 27, § 14).

·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ· (14)

·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·

·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·

·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·

·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·

·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·သုဗ္ဗဗုဒ္ဓံ·

• ငွေဗွယ် • သွပ်သွပ်သွပ်သွပ်သွပ် • ငွေသွပ်သွပ်
• သွပ်သွပ် • သွပ်သွပ်သွပ်

• သွပ်သွပ်သွပ် • သွပ်သွပ်သွပ် • သွပ်သွပ်
• သွပ်သွပ်သွပ်

• သွပ် • သွပ် • သွပ် • သွပ် • သွပ်
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HINTS TO EXERCISES.

Exercise 24.

(1) Three essentially holy ones, whose words are blessings, curse. (2) How many are these thy promises? (3) Then afterwards thou shalt draw twelve furrows. (4) Ashishvangh who is lofty, would cry aloud the first wailing. (5) A hundred of male horses, a thousand of bulls, and ten thousand of small cattle. (6) Like unto it, as if a thousand men should have a watch on one man. (7) He should wash himself with four ablutions. (8) Then, O Spitama Zarathushtra! (there are) four and forty and two hundred and two thousand mountains (*i. e.* 2244). (9) There may be two men or five or fifty. (10) Then Yima (Jamshed) extended this land (in breadth) one-third greater than (that as) it was before this. (11) Here there are ten months of winter and two of summer. (12) From two sons, two persons take birth, &

female and a male. (13) Of both indeed is the promise, to the wicked as well as to the holy. (14) Of which weapons, pertaining to the warrior, the first (is) the lance, the second the sword, the third the mace. (15) (For) six months they shall expose (them) to the air against the window of the house. (16) (Ameshâspands) who (are) seven of the same thought, of the same speech, of the same actions. (17) (For) six months a puppy's nursing. (For) seven years that of the young child.

(1) $\frac{1}{2} \times \frac{1}{3} = \frac{1}{6}$ and $\frac{1}{2} \times \frac{1}{4} = \frac{1}{8}$

၁၆၆၆ ခုနှစ်

[illegible]

శుభములు వుండును.

[illegible]

• ၆၆၁ • မိုးဇယား

ಗುರುಪ್ರಸಾದ . ಪಿ. ಶಿವಪ್ಪ . ಮುಂತಾದ (4)

(4) ڄاڻ ڏيکارڻ. ڏاڏا «سڄ». ڏيکارڻ.
 ڏيکارڻ. ڏيکارڻ. ڏيکارڻ. ڏيکارڻ.
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 ڏيکارڻ. ڏيکارڻ. ڏيکارڻ. ڏيکارڻ.

(5) ڏاڏا «سڄ». ڏيکارڻ. ڏيکارڻ.
 ڏيکارڻ. ڏيکارڻ. ڏيکارڻ. ڏيکارڻ.
 ڏيکارڻ. ڏيکارڻ. ڏيکارڻ. ڏيکارڻ.

(6) ڏيکارڻ. ڏيکارڻ. ڏيکارڻ. ڏيکارڻ.
 ڏيکارڻ. ڏيکارڻ. ڏيکارڻ. ڏيکارڻ.
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(Yasna 46, § 6).

(7) ڏيکارڻ. ڏيکارڻ. ڏيکارڻ. ڏيکارڻ.
 ڏيکارڻ. ڏيکارڻ. ڏيکارڻ. ڏيکارڻ.

warm receptions of the holy! (9) May never happy glory desert this house! (10) (That land) on which indeed excessively are born small and large cattle. (11) They (waters &c.) remain continuously flowing in the direction of the sea; having been purified, the waters flow from the sea Pâtika to the sea Vourukasha. (12) They should take out (of the house) the dead in the same way as a fit man is carried to and eaten at the fit (place). (13) Frashaoshtra, the descendant of Hvôva, has shown to me the desirable body. (14) If I have offended thee, if mentally, if vocally, if actively, if willingly, if unwillingly, I solemnly confess it (*i. e.*, repent for it) and begin to eulogise thee about it; and I invite thee, if I have been deficient in thy adoration and praise.

••••• (1)

•••••

Exercise 27.

(1) Thus spake he who is of evil creatures,
 Angro Mainyu full of death. (2) To him
 replied he who is Zarathushtra, the discen-
 dant of Spitama. (3) Bind ye together their
 (evil) hands. (4) Bruise ye their (evil)
 knees. (5) On the (evil) heads of demons.
 (6) On the heads of men. (7) We adore the
 bright glorious star Tishtrya. (8) The
 seventh, the Possessor of knowledge. (9) O
 Maker of the corporeal living beings, Thou
 holy One!

HINTS TO SELECT PASSAGES FOR TRANSLATION.

(1) Hold in readiness (your) feet and both the hands and understanding, O ye, Mazdayasnan Zārathushtrians! for the performance of lawful, timely, well-done (meritorious) deeds; and for the forsaking of unlawful, untimely, badly-done (sinful) deeds. And let every one here work with good industry. Place the needy with those without need. (*i. e.* Render the needy free from need)

(2) Break not the promise, O descendant of Spitama! Neither that which thou mayest require from (enter into with) the wicked; nor that which (thou mayest enter into with) the righteous, who has his own religion. For promise is (must be fulfilled) of both (the same which is given) to the wicked as well as to the righteous.

(3) Of the three best (things) never be ye estranged, *viz.* of the well-thought thought,

of the well-spoken speech, of the well-done deed. Of the three worst (things) be ye estranged; viz., of the ill-thought thought, of the ill-spoken speech; of the ill-done deed.

(4) And the men who are co-religionists may approach here accompanied with (*i.e.* through the recommendation of) a brother or a friend, either desiring goods or desiring to marry a wife, or desiring to learn knowledge; if they approach desirous of goods, they shall help them here to collect (to acquire) goods; if desirous of wife, one shall help him to be wedded to a woman; if they come desirous of acquiring knowledge, let one (help him to) learn by rote the holy spell

(5) He who lies down the whole night not worshipping, nor chanting (the holy songs), nor learning by rote, nor performing ceremonies, neither studying, nor teaching the rise of life (چهارم), a contraction of پنجم) to the Chinvat, deceitfully calls

whom greenish yellow poison had grown as thick as thumb. Upon him Kereçâçpa was cooking his food in an iron pot at the time of noon.

(9) Who (Vishtâçpa) freed her (the Mazda-worshipping Religion) from the Hunus, which was being stood bound (*i. e.*, unpropagated), and he placed (made) her sitting in the middle (*i. e.*, gave her an honourable position), high ruling, free from harm, holy, fostered by cattle and pasture, and beloved of cattle and pasture (*i. e.*, such religion as enjoins and encourages settled farming life).

(10) That to him (Pōrushaspa) thou wast born, thou O truthful Zarathushtra! of the house of Pourushaspa, the opponent of demons and follower of the doctrines of Ahura; famous in Irânvej. Thou first, O Zarathushtra! did'st chant the Ahuna Vairya with high tone, four times repeat-

ed, the last time with louder and louder chanting.

Thou, O Zarathushtra ! hast made all demons hiding themselves beneath the earth, who before this were running about in the features of men upon this earth. Thou, who hast become the most vigorous, the most powerful, the most energetic, the most swift, and the most victorious of the creatures of both the Invisible ones. (Spentomainyush and Angramainyush).

(11) When the Sun rises up, then the earth made by Ahura becomes pure; the water of flowing-waters becomes pure, the water of the streams becomes pure, the water of the seas becomes pure, the stationary water becomes pure; the holy creations which are of Spento Mainyu become pure

If, indeed, the sun does not rise up, then here the demons spoil all (creations) which are in the seven regions of the earth; none

of the invisible Yazatas in the corporeal existence finds (any means of) repelling or withstanding.

(12) As Ahura [Mazda] (is) to be acknowledged (as heavenly supreme), so (is) also the (religious) Head (Zarathushtra) (to be acknowledged as the earthly supreme), for (practicing) every deed of Asha (Righteous Law). The reward of Good Mind (heaven) (is sure) of the meritorious works to the living beings. To Mazda Ahura power he may give, who (would give) protection (or industry) to the helpless good persons.

(13) Holiness is the best good. Hail ! hail to whatever person, who is as it were truly the Best Holiness (incarnate) !

(14) Mazda ! if not thou, would any one, else give me and mine a protector? (of course not) ; (and) whom (to be the protector) ?—

when the wicked one dares to spitefully injure me—other (as our protector) than thine and of Fire and of Good Mind (*i. e.* Sraosha)? The two, *viz.*, (Fire and Good Mind), by whose good actions He (Sraosha) is the nourisher of Asha (True Religion), O Ahura ! Declare that knowledge to my conscience.

Who is the vanquisher of the enemy (*i. e.* who is victorious) ? Thy two protecting holy spells (Yatha and Ashem), the two which are (pl. for dual) original. Give me (as my protector) the chief (Sraosha), the knower of both existences. Also let Sraosha reach to him through Good Mind, O Mazda ! To him, whomsoever thou wishest.

Protect us ye both (pl. for dual), Mazda and Spenta Armaiti (Father Heaven and Mother Earth) from the spiteful one !

(16) Monitions to marrying brides I say, and to you (bride-grooms) (Having become husband and housewife) Ye both make yourselves of one mind, invested with the signs of religion (Sudra and Kushti), obtain ye a life which is of Good Mind Let every one of you abide mutually with truth. Indeed that will be good home-life for every one.

(17) Come to my help, O Mazda !

I am a Mazda-worshipper, a worshipper of Mazda and a follower of Zarathushtra As a believer and a confessor I confess (my creed) I solemnly declare my belief in well-thought thought, well-spoken speech, and well-done action I solemnly declare my belief in the good Mazda-worshipping Religion, which refutes false arguments, which teaches to lay aside weapons of war (for its propagation), which enjoins married domestic life, and which inculcates purity Which (Religion)

is the sublimest, best and most excellent
of those (religions) which exist and shall
exist; which is sent by Hormazd and pro-
pagated by Zarathushtra I dedicate all
good to Ahura-Mazda This is (my)
confession of Mazda-worshipping Religion
